

Ex Libris

C. K. OGDEN



THE LIBRARY
OF
THE UNIVERSITY
OF CALIFORNIA
LOS ANGELES

AN INTRODUCTORY HEBREW GRAMMAR.

WITH

PROGRESSIVE EXERCISES IN READING AND WRITING.

In demy 8vo, price 7s. 6d.,

HEBREW SYNTAX.

BY

REV. A. B. DAVIDSON, LL.D., D.D.,
PROFESSOR OF HEBREW AND OLD TESTAMENT EXEGESIS,
NEW COLLEGE, EDINBURGH.

THIRD EDITION.

"A companion volume to the author's *Introductory Hebrew Grammar*, the excellence of which may be inferred from the number of editions through which it has passed. . . . This 'Syntax' is, undoubtedly, the best of its size hitherto produced in this country, and is in every way well adapted for students and for practical teaching."—*London Quarterly Review*.

EDINBURGH :

T. & T. CLARK, 38 GEORGE STREET.

AN INTRODUCTORY
HEBREW GRAMMAR.

WITH

Progressive Exercises in Reading and Writing.

BY THE LATE

A. B. DAVIDSON, LITT.D., LL.D.,
PROFESSOR OF HEBREW, ETC., IN THE NEW COLLEGE, EDINBURGH.

EIGHTEENTH EDITION.

EDINBURGH:
T. & T. CLARK, 38 GEORGE STREET.
1907.

PRINTED BY
MORRISON AND GIBB LIMITED,

FOR

T. & T. CLARK, EDINBURGH.

LONDON : SIMPKIN, MARSHALL, HAMILTON, KENT, AND CO. LIMITED
NEW YORK : CHARLES SCRIBNER'S SONS.

PJ
4567
D281
1907

PREFACE TO THE TENTH EDITION.



THE necessity for another Edition of this Introductory Grammar leads me to hope that it has been found useful to beginners in Hebrew, and that the attempt made in it to combine a statement of the principles of the language with progressive exercises for practice upon them has not altogether failed.

In this Edition some parts in previous ones that appeared too brief and obscure have been made fuller and simplified; examples have been added, where wanting, and some additional Tables and Paradigms introduced. It is hoped that these changes will be found to be improvements.

Some irregularity in the grammatical order of the sections has naturally been occasioned by the requirements of an Exercise Book. It was necessary, for example, to introduce the Inseparable Prepositions and the Conjunction at an early stage, and also to make the First Declension of Nouns precede the Verb, in order to have materials for the construction of

sentences; but the proper grammatical order has been followed as closely as possible, and the outline of Grammar has been kept distinct from the Exercises, in order that, if desired, it may be used without them.

I have to express my thanks to several scholars and teachers who have kindly offered me useful suggestions and corrections, particularly the Rev. J. T. Fowler, Vice-Principal of Bishop Hatfield's Hall, and Hebrew Lecturer in the University of Durham; and to Mr. J. Iverach Munro, who has greatly helped me by reading the proofs.

EDINBURGH, *November* 1891.

CONTENTS.

SECTION	PAGE
1. Hebrew Alphabet,	1
2. Vowel Sounds. Vowel Letters,	3
3. External Vowel Signs, Massoretic Points,	6
4. Coalition of Massoretic and Textual Vocalization,	10
5. Principles of the Syllable,	11
6. The Vowel System and the Tone,	13
+ 7. Daghesh. The Letters <i>Beghaddhkephath</i> ,	17
8. The Gutturals,	21
9. The Quiescents,	23
+ 10. The Accents. Metheg. Maqqeph. Pause,	25
11. The Article,	30
12. Personal Pronouns,	31
13. Demonstrative, Relative, and Interrogative Pronouns,	33
14. Inseparable Prepositions,	35
15. The Conjunction,	37
16. The Noun. Inflection,	38
17. Cases. Construct state,	41
18. First Declension,	45
19. Pronominal Suffixes,	48
20. The Verb. Perfect,	51
21. The Imperfect, etc.,	55
22. Verb Transitive and Intransitive. (Active and Stative),	57
+ 23. The Moods. Vav Conversive,	60
24. Scheme of the Regular Verb,	64
25. Niph'al,	65
26. Pī'el, Pu'al, Hithpa'el,	67
27. Hiph'il, Hoph'al,	70
28. Skeleton Paradigm of Regular Verb,	72
29. Second Declension,	73
30. Third Declension,	77

SECTION	PAGE
31. Verbal Suffixes,	79
32. Irregular or Weak Verbs,	82
33. Pe Nun Verbs,	83
34. Pe Guttural Verbs,	85
35. Pe 'Aleph Verbs. Nouns Pe Guttural,	86
36. 'Ayin Guttural Verbs and Nouns,	88
37. Lamed Guttural Verb and Nouns,	90
38. Lamed 'Aleph Verbs and Nouns,	92
39. Pe Vav and Pe Yod Verbs,	95
40. 'Ayin Vav and 'Ayin Yod Verbs,	98
41. Nouns 'Ayin Vav and Yod,	102
42. Double 'Ayin Verbs,	105
43. Nouns Double 'Ayin,	107
44. Lamed He Verbs,	110
45. Apocopated Forms and Nouns Lamed He,	113
46. The Verbal Forms Perfect and Imperfect,	118
47. The Adjective, Comparison,	121
48. The Numerals,	123
49. Particles. Their Suffixes,	125
English-Hebrew Vocabulary,	129
Hebrew-English Vocabulary,	147
Paradigms of Verbs and Nouns,	164
Table of Irregular Nouns,	200

ADDITION.

On § 48, The Numerals, see the simplified statement, *Syntax*, p. 57, *Obs.*

OF SOUNDS AND WRITING.

§ 1. HEBREW ALPHABET.

Name	Form		Sound and Sign	Signification of the name	Numerical value
ʿĀ-leph	Final	א	'	Ox	1
Bêth		ב	b, bh	House	2
Gi'-mel		ג	g, gh	Camel	3
Dâ-leth		ד	d, dh	Door	4
He		ה	h		5
Wāw (Vāv)		ו	w, v	Hook	6
Zâ-yin		ז	z (in zero)	Weapon	7
Hêth		ח	h X	Fence	8
Têth		ט	t (lingual)		9
Yôdh			י	y	Hand
Kaph	ך	כ	k, kh	Bent hand	20
Lâ-medh		ל	l	Ox-goad	30
Mêm	ם	מ	m	Water	40
Nûn	ן	נ	n	Fish	50
Šâ-mekh		ס	s	Prop	60
ʿĀ-yin		ע	'	Eye	70
Pê	ף	פ	p, ph	Mouth	80
Çâ-dhê		צ	ç (ts or ss)		90
Qôph	ק	ק	q (guttural k)		100
Rêsh		ר	r	Head	200
Šin, Shîn	ש	ש	s, sh	Tooth	300
Tāw (Tāv)		ת	t, th	Sign or cross	400

1. These 22 letters are all consonants Hebrew is written from right to left.

2. The letter **א** expresses simply the emission of the breath. It may be well heard if in such words as *ye'ešoph*, *yo'omar*, the stream of sound of the first vowel be suddenly shut off, and the second vowel uttered with a new emission of breath.

The letter **ח** had probably two sounds, one rough like *ch* in the Scotch word *loch*, and another a smooth deep sound of *h* very difficult to produce.

The letter **ע** had also two sounds, the one a sharp guttural sound, bearing the same relation to **א** that **ח** bears to the simple **ה**, the other a vibratory palatal sound like the French *r*.

These three letters, along with **ק**, represent peculiar Semitic sounds.

3. Six of the letters have a double pronunciation. The difference is indicated by a point in the bosom of the letter, thus: **ב** **ג** **ד** **כ** **פ** **ת** have the sounds *bh* (*v*), *gh*, *dh* (*th* in *this*), *kh* (*ch* in *loch*), *ph*, *th* (in *think*), but **ב** **ג** **ד** &c. have the ordinary sounds of *b g d k p t*. This point is called Daghes (§ 7).

4. The letter **ו** is sounded by most Scholars like *w* though some give it the sound of *v*.

The *lingual* sound **ז** *z* is produced by pressing the flat of the tongue to the top of the mouth.

The sign **שׁ** *Shin* sounds *sh*; **שׂ** *Sin* sounds *s*, and so **ס**.

5. The five letters *k m n p ç*¹ have each two signs, of which the second is used when the letter is the last consonant of a word. All the finals except *m* have a tail coming below the line, and no other letter except *qoph* comes below the line.

6. *The letters and signs in the column marked "sound and sign", Table p. 1, are those for the most part now adopted to represent the Hebrew letters, and should be employed in transliteration into English.*

¹ The sound of this letter was probably a strong flat *ss*; but the Alphabet has so many *s* sounds that the traditional *ts* may be retained for the sake of distinction.

Rem. *a*. On 2. The clear sound of *ŷ* is represented in the Sept. by the *spiritus asper* or *lenis* of the Greeks (the former of which is now generally adopted as the sign of the letter), and the gargling sound by the letter *γ*. Cf. Gen. 2. 8; 10. 21; 10. 19. It is decidedly wrong to represent either of its sounds by the nasal *ng*.

Rem. *b*. Observe how the following letters are distinguished: ב *b* has a foot-stroke going behind, כ *k* is round and נ *n* square, while ג *g* is broken at the foot; ד *d* is square at the top, and ר *r* is round; ה *h* is open at the top, ח *h* is shut, and ת *th* has a foot at the left; י *y* does not touch the line, ו *w* does, ז *z* has a cross-stroke at the top, while ך *final n* comes under the line; ס *s* is round and מ *final m* is square; ט *t* is open at the top and מ *m* open at the foot.

EXERCISE. WRITE THE FOLLOWING IN ENGLISH AND HEBREW.

בנו, דבר, ירד, ירך, גנב, ובד, ימיט, טעם, בעט, עצה, החשך, קצה, כפים, מינן, מים, דן, כנען, אחת.

bh, b, l, lm, ml, şt, shn, lkh, gdh, dgh, qvph, rç, kph, çv, hm, zyn, mş, mt, ç, rç, 'm, yvn, nvn, mym, 'vphph, hms, çyç, tmm.

N.B. The forms *bh*, *kh* &c. represent ב, כ &c. without the dot; *b*, *k* &c. the dotted letters (No. 3).

§ 2. VOWEL SOUNDS. VOWEL LETTERS.

1. *Vowel Sounds*. The three primary vowel sounds in Hebrew, as in other languages, are A I U (pronounced *ah ee oo*) which pass through the following modifications:

	A	I	U
a { primary pure short vowels	a	i	u
b { deflected short	(e, i)	e	o
c { pure long vowels	â (ô)	î	û
d { diphthongal long vowels		ê	ô
e { extension of pure short to tone long	ā	ē	ō
f { extremest shortening of a vowel	° ä	° ě	° ǒ

This table is not exhaustive, but it contains the main elements of the system. See the *Rem.* on p. 4.

1) *Pure short vowels*. The first line exhibits the three primary vowel sounds *a i u*; and the second line the deflection of these into related short sounds. The vowel *a* passes many times into *e*, and then further into *i*. The sounds *e o* have now at least equal currency with *i u*.

2) *Pure long vowels*. The pure long vowels \hat{a} \hat{i} \hat{u} may be supposed to arise from the pure short by simple extension or duplication; or by short vowels coalescing with y , w , as $iy = \hat{i}$, $uw = \hat{u}$. The pure long \hat{a} is less common than the others, \hat{o} being often found instead of it.

3) *Diphthongal long vowels*. Another class of long vowels are the diphthongal, \hat{e} \hat{o} , which have arisen from the vowel a coming before i and u , or before y and w , thus $\left. \begin{array}{l} ai \\ ay \end{array} \right\} = \hat{e}$ $\left. \begin{array}{l} aw \\ au \end{array} \right\} = \hat{o}$. Hebrew hardly uses the diphthongs ai and au (the sounds in *buy* and *how*), preferring, like English and French, the sounds \hat{e} and \hat{o} instead of them.¹

4) *Tone-long and indistinct vowels*. The great strength of the Accent or Tone in Hebrew seems to affect short vowels in two ways: on the one hand it extends those in its immediate neighbourhood, giving rise to the vowels called *tone-long* \bar{a} \bar{e} \bar{o} ; and on the other hand it greatly shortens those at a distance from it, giving rise to a class of sounds, which, though vocalic, are too brief and indistinct to perform the functions of real vowels. The commonest of these indistinct sounds is a very short indefinite sound, nearest perhaps to e in the syllable *be* of *believe*,—represented by the small e above the line;² but others approach so much towards distinctness that their affinity to one or other of the three vowels a e o can be detected; they are \check{a} \check{e} \check{o} .

Rem. In the above Table the letters A I U indicate the three primary, generic vowel sounds, and the small letters the actual vowel sounds of the language. The notation adopted is convenient. The *pure long* and *diphthongal* vowels (both of which are unchangeable) are indicated by the circumflex, \hat{a} &c.; the *tone-long* vowels (which are changeable) by the long mark, \bar{a} &c.; the *indistinct* vowels by the short mark, \check{a} &c.; while the *simple short* vowels remain unmarked.

2. *Vocalization*. All the Shemitic Alphabets consisted originally of consonantal signs only (§ 1. 1). It is characteristic of their first efforts towards vocalization to make

¹ The sounds ay often combine into an open \hat{e} with the tone, instead of forming the more extended \hat{e} .

² The same sound is heard in German words beginning with two cons., e. g. *kn̄ie* i. e. *k^enie*.

use of certain feeble consonants to represent vowels, particularly at the end of words. The various dialects differ considerably in the degrees of completeness to which they have developed this method of vocalization.

3. The consonants used in Hebrew for this purpose are י ם ן ף ן, which on account of this use have sometimes been called *vowel letters*, thus:

1) The guttural, or *a* sound was indicated by the guttural letter *Aleph*, when not final (though indication of non-final *a* was rare), and sometimes when final.

Final *a* was chiefly indicated by *He*.

2) The palatal, or *i* and *e* sounds were indicated by the weak palatal *Yod*.

Final *e* was often indicated by *He*, but not final *i*.

3) The labial, or *u* and *o* sounds were indicated by the weak labial *Vav*.

Final *o* was often indicated by *He*, but not final *u*.

Briefly: *i* and *e* (medial and final) were represented by י

u and *o* (medial and final) ם

all *finals* (except *i* and *u*) ן

Rem. In this textual vocalization, vowels of the *second* class (*i* and *e*) and of the *third* class (*u* and *o*) were almost always indicated by the vowel letters, when *final*, less uniformly when medial; in the latter case they were often so indicated when *diphthongal*, also when *pure long* (ê ô î û), but not when *tone-long* (ē ō), nor when short. Vowels of the *first* class (*a* sounds) were rarely indicated when not final, and not uniformly even when final.¹

¹ See note 2, p. 8.—The above statements regarding the so-called *vowel letters* are general; their use can hardly be understood without a knowledge of the history of the language. 1. It is probable that they were used at first chiefly at the *end* of words, e.g. to mark pronominal suffixes (§ 19) and inflectional terminations, which were important for the sense. 2. In the *middle* of words they were chiefly used where *w* and *y* were elements of the word, e. g. formed diphthongs afterwards pronounced as vowels, or characterized the root (Ayin Vav and Yod verbs, § 40). 3. Later their use was extended to mark long vowels in general.—There is thus a great want of uniformity in the usage. In general they are most employed towards the end of words, and when the same long vowel occurs twice in a word it is usually only once written fully.—The representation of final *a* by *Aleph* is mostly late (usual in Aramaic), Num. 11. 20. Is. 19. 17, Ez. 27. 31; 31. 5; 36. 5, Ru. 1. 20, Lam. 3. 12, Ps. 127. 2, Dan. 11. 44.

EXERCISE. WRITE THESE WORDS IN ENGLISH LETTERS:

נא, מה, לה, לי, לו, לין, לון, מי, מימי, שילו, קומה, לולי,
סירים, היניק, הושיעה, כוסים, הוריתי, ראמות, קול, קולותינו,
עוק, הובישו, היליכו, הוליכו;

Write these Hebrew words, expressing the vowels by *vowel letters*:

shûr, shôr, shîr, shîrîm, şuş, şuşôthênû, shâtîm, qôç, lî, lô,
lû, mê, mêshîbh, môth, hêlîl, hûl, hîlâ, çîph, mêqîç, tôbhê,
nîrî, hôshîbhû, rîn, hôlîkh, hêlikhû, lûlê, mênîqôthênû.

§ 3. EXTERNAL VOWEL SIGNS. THE MASSORETIC POINTS.

1. So long as Hebrew was a living language, the helps to vocalization described in § 2. 3, though scanty, might be found sufficient. But when the language ceased to be spoken and became unfamiliar, fuller representation of the vowels was needful for correct reading. This necessity, in combination with the literary activity of the time, gave rise to the present very complete system of vowel signs.

As the pronunciation of the language was not expressed by signs but handed down by tradition, this tradition became an important branch of study. The word for "tradition" is *Massôrah*, under which term was embraced the whole Textual Criticism of the Scriptures, including the vocalization and reading. Hence those who employed themselves about this have been called Massoretes, and the new system of vowel signs introduced by them is named the Massoretic System of Points.

The history of this system is difficult to trace. The names of its authors are quite unknown. So complicated and perfect a machinery of signs could have been matured only very slowly and by successive generations of labourers. The system probably dates from the sixth and following centuries; neither Jerome (d. 420) nor the Talmud (c. 500 A.D.) appears to know anything of vowel *signs*. Being the result of a formal scientific effort to express the pronunciation of the language, it is, like all systems of vowel notation arising in similar circumstances, completely phonetic; the new signs, however, are not regarded as integral

parts of the word and are not placed among the consonants, but, with rare exceptions, beneath or above them, *outside* the word.

The names given to the vowel signs probably have some reference to the action of the mouth in uttering the sounds. These sounds are contained in the first syllable of most of the names. The signs have probably all arisen by various modifications from the single point or dot.

2. TABLE OF EXTERNAL VOWEL SIGNS OR MASSORETIC POINTS.

A class.		I class.		U class.		
Short vowels	$\left. \begin{array}{l} p\acute{a}thah \\ \text{fat} \end{array} \right\}$	$\begin{array}{c} \text{h\`i}req \\ \text{—} \\ \text{—} \end{array}$	$\begin{array}{c} i \\ \text{—} \\ \text{—} \end{array}$	$\begin{array}{c} qibb\acute{u}\check{c} \\ \text{—} \\ \text{—} \end{array}$	$\begin{array}{c} u \\ \text{—} \\ \text{—} \end{array}$	put
	$\left. \begin{array}{l} q\acute{a}m\check{e}\check{c} \\ \text{small} \end{array} \right\}$	$\begin{array}{c} \text{s\`e}gh\acute{o}l \\ \text{—} \\ \text{—} \end{array}$	$\begin{array}{c} e \\ \text{—} \\ \text{—} \end{array}$	$\begin{array}{c} qam, \text{h}\acute{a}t\acute{u}ph \\ \text{—} \\ \text{—} \end{array}$	$\begin{array}{c} o \\ \text{—} \\ \text{—} \end{array}$	on
Long vowels	$\left. \begin{array}{l} q\acute{a}m\check{e}\check{c} \\ \text{small} \end{array} \right\}$	$\begin{array}{c} \text{h\`i}req \\ \text{—} \\ \text{—} \end{array}$	$\begin{array}{c} i \\ \text{—} \\ \text{—} \end{array}$	$\begin{array}{c} sh\acute{u}req \\ qibb\acute{u}\check{c} \\ \text{—} \\ \text{—} \end{array}$	$\begin{array}{c} \acute{u} \\ \text{—} \\ \text{—} \end{array}$	true
	Indistinct vowels	$\left. \begin{array}{l} \text{simple sheva} \dots \text{—} \\ \text{composite shevas} \\ \text{or h}\acute{a}tephs \dots \text{—} \end{array} \right\}$	$\begin{array}{c} \text{ç\`e}r\acute{e} \\ \text{—} \\ \text{—} \end{array}$	$\begin{array}{c} \acute{e} \\ \text{—} \\ \text{—} \end{array}$	$\begin{array}{c} h\acute{o}lem \\ \text{—} \\ \text{—} \end{array}$	$\begin{array}{c} \acute{o} \ \acute{o} \\ \text{—} \\ \text{—} \end{array}$
			$\begin{array}{c} \text{—} \\ \text{—} \\ \text{—} \end{array}$	$\begin{array}{c} \text{—} \\ \text{—} \\ \text{—} \end{array}$	$\begin{array}{c} \text{—} \\ \text{—} \\ \text{—} \end{array}$	$\begin{array}{c} \text{—} \\ \text{—} \\ \text{—} \end{array}$

1) The vowels in the English words annexed probably pretty well correspond to the Hebrew vowels, e. g. $\text{—}^{\text{—}}$ = the *a* in *small*; — = the *a* in *fat* &c. The notation \hat{a} , \bar{a} , \acute{a} , \check{e} , \bar{e} &c. in the above Table is the same as that in Table § 2, p. 3.

2) *Long and Short signs.* There are five short signs, viz. — , $\text{—}^{\text{—}}$ (short), $\text{—}^{\text{—}}$, $\text{—}^{\text{—}}$, and $\text{—}^{\text{—}}$; and five long, viz. — , — (long), — or — (long), — , and — . When this Table is compared with that in § 2, to which it corresponds, it will be seen that the Massoretes invented only one sign for any long vowel sound, expressing a pure long, diphthongal, and tone long sound by the same symbol.¹

The representation of the vowels *i* and *u* was also peculiar. In the case of the vowel *i* the one sign — was thought sufficient to represent both its long and short sounds, as הִשְׁמָדִים *hish-mi-dhām* (he destroyed them). Short *u* is expressed by *qibbûç*, as שֻׁלְחָן *shul-ḥān* (a table). Long *û* was usually already represented in the text by *vav*, in which a point was inserted, forming *shûreq*, as קוּם , *qûm*, pointed קִים (to arise). When *vav* was not already expressed *û* was indicated by *qibbuç*, as קִם , *qûm*, pointed קִם .²

3) *Indistinct vowels.* *Sh'va simple and composite.* The name *sh'va*, a word of doubtful meaning, was given to that indistinctest of all sounds resembling the swift *e* in *believe*, § 2. 1. 4). Its sign is two perpendicular dots. This *sh'va* is so indistinct that the class of vowel to which it belongs cannot be detected, and hence it is common to the three classes. See § 6, Table *d*.

The other three indistinct vowels approached so much towards distinctness that the class of vowel sound to which they belonged could be detected, though they did not reach the rank of full vowels § 2. 1. 4). They thus seemed to

¹ In other words their system was phonetic simply not etymological.

² It is considered an anomaly by the punctuators when short *u* is represented in the text by *vav*, and attention is drawn to it in a note, e. g. Gen. 2. 25, Is. 51. 4, Ps. 102. 5. The same is the case when short *o* is represented by *vav*, e. g. 2 Sam. 13. 8, Is. 18. 4, and also when short *i* is represented by *yod*, e. g. 1 Sam. 17. 35, Prov. 30. 17.

stand midway between the simple *sh'va* and true vowels, and are indicated by signs compounded of simple *sh'va* and the three short vowels, ְׂ , ְ׃ , ְׄ . Hence they are often named *Composite sh'vas*. Being also vocalic sounds perceptibly of the nature of the short vowels they are often called *swift* or *hurried* short vowels: *ḥātēph pathah*, *ḥātēph ṣ'ghôl*, *ḥātēph qāmeç*. This peculiar degree of vowel sound was heard chiefly in connexion with the consonants called *gutturals*, § 8.¹

Rem. The sign of simple *sh'va* is also put under every consonant without a vowel of its own, if it be sounded and not final, § 5. 6. The *sh'va* in this position is called *silent*, having no sound.

4) *Position of the vowel sign*. The vowel sign stands under the consonant after which it is pronounced, as בַּל *bal*, not, נִמֵּר *nāmēr*, a leopard; with the exception of *hōlem*, which stands over the left corner of the consonant which it follows, as דֵּב *dōbh*, a bear, קָטָן *qātōn*, little, and *shūreq*, which has the compound sign, as סוּשׁ *šûš*, a horse. Final *kaph* occurs only with *qameç* and *sh'va*, and these it takes in its bosom, as בִּקֵּה, בִּקֵּה, *b'khā*, *bākḥ*, in thee.²

A *hōlem* preceding *shin* coincides with its point, as מוֹשֶׁה *mōshe*, Moses; a *hōlem* following *sin* coincides with its point, as שׁוֹנֵה *sōne*, hating. The figure שׁ will be *sho* at the beginning of a syllable, and *os* elsewhere, as שׁמֵר *shō-mēr*, keeper; תִּרְפֹּשׁ *tir-pōs*, thou treadest.³

Rem. Besides the defects referred to in 2. 2) of this §, another defect in the Massoretic system is its failure to distinguish by sign

¹ Ordinary consonants, however, were occasionally pronounced with the opener sound of the *ḥāteph*: 1. when a letter is repeated the *sh'va* under the first is usually *ḥat. path.* as Gen. 9. 14 בְּעָנִי *when I bring a cloud*. Is. 1. 23. 2. After a long vowel, Gen. 2. 12 זָהָב *and the gold*, Gen. 3. 17; 27. 26. Also for euphonic reasons, Gen. 32. 18. Cf. § 36. Rem. *b* for another case.

² Final *ā* is occasionally written defectively after *n*, thus וַתִּבְלַעַן, Gen. 41. 24, cf. Gen. 19. 33. 36; 37. 7, Ex. 1. 18, 19, Ru. 1. 9, 12. The form שָׁמַעַן Gen. 4. 23 (Ex. 2. 20) is further contracted.

³ When *hōlem* precedes the letter *ס* as a quiescent the point is placed on the right apex of the letter, as בֹּסׁ *bō'*, when it follows, the point is on the left apex, as בֹּסׁ *'ōbh*. When the *ס* is not quiescent the *hōlem* occupies its proper places, as בֹּסׁ *bō'-ām*.

10 § 4. COALITION OF THE MASS. AND TEXTUAL VOCALIZATION.

the long *a* and short *o*, vowels cognate in quality but different in quantity. By attending to the rules for the syllable (§ 5) and for Metheg (§ 10. 2), the learner will generally know for which of the two sounds the sign stands in any place.—1. The rules for the syll. (§ 5) shew that where — stands in a shut unaccented syll. it is *o*, as וַיָּקָם *vay-yá-qom*, and he arose, כָּל־הָעָם *kol-ha-‘am*, all the people (§ 10. 4), לִישׁ-בֹּר־אֶחָל *lish-bor-’ōkheḥ*, Gen. 42. 7. 2. The rules for Metheg (§ 10) shew that הִוְכַמָּה is *hokh-mah*, wisdom, הִוְכַמָּה *hā-kh^emah*, she is wise) &c. 3. Only a knowledge of forms will teach that פְּעָלוֹ is *po-‘ōlō*, his work, cf. § 29 with § 36 and § 31. The Jewish Grammarians maintain that — in such instances is *ā*, but contrary to the analogy of the forms in the regular strong root (see Baer-Del. Job pref. p. vi).

EXERCISE: TRANSLITERATE THE FOLLOWING HEBREW WORDS INTO ENGLISH, AND ENGLISH INTO HEBREW WITH MASS.

VOWELS.

זָר, חֵן, חֶן, גַּם, עַל, שוֹם, אִם, אַתָּה, יֵשׁ, בָּהּ, לֵב, צֵץ, קֵת, אֶחָל, יוֹק, אִשָּׁר, רֶכֶשׁ, שֵׁשֶׁט, קָם, רָץ, רִוץ, הִגֵּם, נוֹ, דָּבָר, אֲמִתָּה:

gam, gōbh, bōr, bōsh, shūr, shîr, shôr, shām, hōq, ‘im, ‘im, nōph, ‘am, har, rōbh, rūç, hārōgh, çel, māshāl, m‘shal, qôṭēl, yārūç, qômam, yo‘ōmar, ‘ēšōph.

§ 4. COALITION OF THE MASSORETIC AND TEXTUAL VOCALIZATION.

The Massorettes are supposed to have abstained from any alteration of the written consonantal text. The rudimentary vowel system expressed by the vowel letters remained untouched. At the same time their own system was not a mere supplement to this but a thing complete in itself. It thus happens that in all those cases where a textual vowel already existed, there is now a double vocalization, the textual and the Massoretic. When the consonantal letter is present the syllable is said to be written fully (*scriptio plena*), when it is absent the syllable is written defectively. See also § 9.

Rem. When vowels are written fully the Massoretic point stands in its proper place under the consonant which it follows, except *hōlem* which is placed over the *var*, e. g. בֵּין *bîn*, בֵּין *bên*, בֹּן *bôn*.

Exercise. Write the words in Exercise § 2 with the Massoretic as well as Textual vowels.

§ 5. PRINCIPLES OF THE SYLLABLE. READING.

1. Hebrew is a strongly accented speech, and the Accent or Tone to a great extent rules the various vowel changes in the language. The accent usually falls on the last syllable of the word; in certain cases it may fall on the penult.¹

2. *Kinds of syllable.* A syllable ending in a vowel is called *open*, as קָ qā; one ending in a consonant is called *shut*, as קַל qal. Every syllable must contain a vowel, and the sh'vas or indistinct sounds are not sufficiently vocalic to form syllables.

3. *Vowel of the syllable.* The vowel of an open syllable is long; it may be short if it has the accent, as קוֹטֵל qô-té-leth. The vowel of a shut syllable is short; it may be long if it has the accent, as מִקְטֵל miq-tâl.²

4. Another kind of syllable, not uncommon, is the *half open*. It has a short unaccented vowel, but the consonant that would naturally close it is pronounced with a slight vowel sound after it, and thus hangs loosely between this syllable and the one following, e. g. בִּקְטֹל biq-tōl, *in killing*; which is not biq-tōl nor bi-q'ēlōl. Half open syllables are generally the result of inflectional changes or composition (§ 6. 2 d).

5. *Beginning of the syllable.* Every syllable must begin with a consonant. No syllable can begin with more than two consonants. When a syllable begins with two consonants these must be separated by the slight vocalic sound indicated by sh'va simple or composite, which is placed under the first, as קֶטַל q'etal, חֶלְמִי hālô-mî, *my dream*.

Thus the place of sh'va vocal, simple or composite, is under the first of two consonants that begin a syllable.

¹ It is understood that the *tone* or *accent* is the stress of the voice, and the *tone-syllable* is the syllable of the word on which the stress falls, e. g. in the noun *présent* the first syllable is the *tone-syllable*, in the verb *to présent*, the last syll. has the tone.

² Observe that we speak of long and short *vowels* in Heb., but not of long and short *syllables*; the syllable is *shut* or *open*.

6. *End of the syllable.* A syllable may end in a vowel or consonant, that is be either open or shut (No. 2). None but a final syllable can end in more than one consonant; and a final in not more than two, and the two cannot be a double letter.

Simple sh'va silent is placed under the consonant that ends the syllable, if the consonant be sounded and not the last letter of a word, as מִקְטָל *miq-tāl*. A consonant not sounded (i. e. quiescent) does not take sh'va, as רֶשֶׁת *rê-shith*; nor yet a single final consonant, except *kaph* which takes sh'va in its bosom, as שָׁם *shām*, but לָךְ *lākh*; but two sounded consonants at the end of a word both take sh'va, as קָשָׁת *qōshṭ*, יָשָׁק *yashq*.

Rule for placing *Sh'va*. The rules in 5 and 6 regarding sh'va (simple and composite alike) may be put briefly thus: *Sh'va* (simple or composite) *is to be placed under every consonant without a full vowel of its own*, if the consonant be sounded (not quiescent) and not the single final letter of a word. When two consonants end a word, the last has sh'va only when the first has it (by first part of the rule), as קָשָׁת *qōshṭ*, but לִקְרַת *liq-rath*.

Rem. *a.* On 1. If the accent be on the penult, either the unaccented final or accented penult must be open.

Rem. *b.* On 3. The vowels *î* and *û* cannot stand in a shut syllable before *two* consonants even with the accent. On the other hand the secondary accent *Metheg* (§ 10.2) has the same effect on the syllable as the main accent.¹

Rem. *c.* On 5. There is one case of a syllable beginning with a vowel, when the conjunction *vav* is pointed *û* (§ 15). But Shemitic shews a tendency to pronounce *w y* as *u i* even at the beginning of words.

Rem. *d.* On 6. A double letter falling at the end of a word becomes single. This arises from the strictly phonetic character of the vocalization (see § 7.3. Rem.), a true double letter necessarily requiring a vowel after it. There are perhaps a pair of exceptions, תָּת *thou* fem. (§ 12) and תָּתָּ *thou* (f.) *hast given*.

From the last part of the above rule is excepted according to some Edd. 2 *fem. perf.* of verbs לָלַח and לָלַח, e. g. תָּלַח 2 Sam. 14, 2, 1 K.

¹ On short vowel before gutturals see § 8. 4 Rem.

17. 13, Ez. 5. 11. In a few words, e. g. חָטָא *sin*, וַיֵּרָא *and he saw*, נָיִן *valley*, the aleph is otiose (*hēt, vay-yar, gay*).

If a word end in two sounded consonants, the second must be a mute, that is one of the letters b g d k p t ṭ q. Words ending in two consonants are rare and chiefly either contracted or foreign.

Examples on the Syllable:

קָטַל *qā-tāl*; קָטַלְתִּי *qā-tāl-tî*; קָטַלְתָּם *qētal-tém*; קָרַבִּים *kērû-bhîm*; יִשְׁקָלוּ *yish-qelû*; תִּבְדִּיל *habh-dîl*; מַמְלֶכֶת *mam-lé-kheth*; אֲבָהֻהָ *ābhā-dhîm*; אֶלְהֵיךָ *’ēlô-hé-khā*; יֶלֶדִי *yelî-dhé*; יָשַׁק *yashq*; יַעֲמֹר *yē-’ā-mēr*; יְרוּשָׁלַיִם *yērû-shā-lá-yim*; חֲלָנוּ *hōlā-yē’-nû*.

EXERCISE. WRITE THE FOLLOWING WORDS IN ENGLISH, DIVIDING THEM INTO SYLLABLES:

אֲלֹהִים, חָלִי, חֲמֹד, אָרִי, מְקַרֵּב, מְרַחֵק, תַּחְבֹּל, תִּלְהֹתִי, אֲמַרְתִּי, נִשְׁקָלוּ, לְהַגְלִיכֵם, מִצְעָצְעִים, גְּבוּרָה, קָמִינוּ, קָצִיר, לָלַכְתָּ, תִּלְכְּנָה, וְשׁוֹנְתָה, יַעֲמֵד, אֲדַלִּינוּ, מְדַבְּרֵיהֶם, לְאִנְשֵׁים, תִּקְטְלָה, תִּקְטִיל, קָטַלְתָּם, יִשְׁתָּ, קִשְׁרָתָּ;

Write these Hebrew words: qôṭēl, qām, qtal, ’eshqāt, nērd, māqôm, zérem, vlô, mizmôr, qitlû, shāmáyim, qû’mû, lminéhû, ûlyāmim, yéreq, lilqôṭ, mamlākhâ, lshālôm, shmônîm, shnê, yashlikh, mqômî, yôrshîm, nilham, yisrā’el, mizrāq, shmô, ná’ar, ldhibhrêhem, hāmôrîm, ’āhîkhem, le’ēsôph, ‘āmaltem, yishb.

Note. In the above English words simple sh’va, silent or vocal, is not expressed: the exercise is set partly for practice in placing it. The accent, unless marked, is on the last syllable, both in the Heb. and English words.

§ 6. THE VOWEL SYSTEM AND THE TONE.

The following table gives a pretty complete view of the various vowel signs. It is the same as that in § 2, though the classes of vowels are placed in a different order to shew better some points of connexion between them.¹

¹ Some signs are omitted to avoid confusion e. g. ē ֵ, a sound difficult to classify, being generally of diphthongal origin but of sharp short sound. The principles of this § are of fundamental importance but not more than 1, 2 should be read at first.

A class.	I class.	U class.
a) naturally long vowels $\overline{\text{—}}$	$\overline{\text{—}} \text{ } \overline{\text{—}} \text{ } \overline{\text{—}} \text{ } \overline{\text{—}}$	$\overline{\text{—}} \text{ } \overline{\text{—}} \text{ } \overline{\text{—}}$
b) pure short (—) $\overline{\text{—}}$	$\overline{\text{—}} \text{ } \overline{\text{—}}$	$\overline{\text{—}} \text{ } \overline{\text{—}}$
c) tone-long $\overline{\text{—}}$	$\overline{\text{—}}$	$\overline{\text{—}}$
d) vanishing of tone long —	—	—
e) under gutturals $\overline{\text{—}}$	$\overline{\text{—}} (\text{—})$	$\overline{\text{—}}$

1. *Unchangeable vowels.* The vowels in the first line being naturally long, whether pure or diphthongal, remain unaltered in all forms of the word. They are the vowels *â î û ê ô*, Table *cd*, § 2. The pure short vowels also, standing generally in shut syllables (§ 5. 3), are from position unchangeable. They are *a i u e o*, Table *ab*, § 2.

2. *Changeable vowels.* The most important vowels in reference to inflection are those in the third line called *Tone-long*, *ā ē ō*, Table *e*, § 2, that is vowels not long by nature but from occupying a certain position in relation to the place of tone (§ 5. 1, and *footnote*), and therefore changeable, when their relation to the tone alters, by change in the place of accent.

With the tone-long vowels, which are vowels long through their relation to the place of tone, must be taken the *sh'vas* or imperfect vowels *ā ě ě ō* § 2, which are short from their relation to the tone. And the pure short vowels when they do not stand in shut syllables, come also into connexion with the tone long. The following particulars will here suffice:

a) There are only three tone long vowels, *ā ē ō*, one for each class; a tone-lengthened *hireq* is not *hireq* but *çere*, and a tone-lengthened *qibbuç* is *holem*, Table *b c*.

In like manner besides the simple *sh'va* common to all classes, there are only three composite *sh'vas*, which are the extreme short sounds, *ā ě ō*, of the same three vowels *a e o*, of which the tone long are the extended sounds, Table *d e*.

b) Tone long vowels are produced by proximity to the tone, and are found in the open syllable immediately *before*

Second, in opposition to law 2 c the indistinct vowel stands in certain cases *next* the tone. This is so characteristic of verbs, that it may be named the verbal law of inflection (§§ 20, 30). Thus the noun inflects דָּבָרָה, דְּבָרָה *dā-bhār, d^ebhā-rah*; the verb דָּבַר, דְּבָרָה *dā-bhar, dā-bh^erah*.

Rem. d. On 2 d. When two indistinct vowels come together and the first becomes a short vowel, the second retains so much of its vocalic quality that the syllable formed is usually not full shut but *half open*. Such a syllable has these peculiarities: first, as it is not a shut syllable, one of the *B^eghadhk^ephath* letters following it will not receive *Dag. lene* (§ 7. 2); second, as it is not open, its own vowel will not usually receive *Metheg* (§ 10. 2).

Half open syllables having a special emphasis, as those arising from the ה of interrogation, § 49; the Article § 11, not unfrequently are marked by *Metheg*.¹

§ 7. DĀGHĒSH. THE LETTERS "BEGHADHKEPHATH". (ASPIRATES).

1. The word *Daghesh* is from a root which possibly expressed the idea of *hardness*. The sign of *Daghesh* is a point in the bosom of a letter, and this point was used to indicate both a lighter and a heavier kind of hardness. When it indicates the lighter hardness it is called *D. lene*, when the stronger, it is called *D. forte*.

¹ These *half-open* or loose syllables are important in Hebrew; a list of the chief of them may be given in a *note for reference* merely. *First*, such syllables are those arising by *composition*; e. g. 1) when *particles* or short fragments of words are *prefixed* to other words, as the *Interrogative* ה, § 49; the *Article* and *Vav Conversive*, when their *Daghesh* is omitted, § 11 Rem. a, § 26 Rem. a; the *Inseparable Prepositions*, § 14. The prep. ל *to* generally unites so closely with the *Infin. Cons.* that the syllable formed is shut, § 31. 2) when fragmentary particles are *affixed* to words, as the *consonantal suffixes* to nouns, § 19; and *all suffixes* to the *Infin. Cons.* and *Imperat. qal* of Verbs, § 31. In all these cases the feeling of the diversity of elements remains, preventing complete coalescence of the word and attached particle. *Second*, of this kind are the *new* syllables that arise when vowels are lost through change of place of Tone in processes of *Inflection*, e. g. a) in the *Imperat. qal* of Verbs, as דָּרַךְ, *pl.* דָּרְכוּ, § 21; b) in certain forms of the *Guttural Verb*, as יָעַבְדוּ, *pl.* יַעֲבֹדוּ, § 34. Rem. b; c) in Nouns, particularly in the *cons. plur.*, § 18. 1 Rem. b, and in the *feminine* with affixes, e. g. מַלְכֵי, מְלָכָה *malikhê, bîrkhâthê*. *Third*, the first syllable in a few fem. nouns in *ûth*, מְלָכֹת *kingdom*, יְלָדֹת *youth*, עֲבָדֹת *service*, and in several other individual words, as בְּגָד *garment* (when inflected), עֲרָבִי *Arabian*.

2. *Daghesh lene*. Hebrew has not two sets of consonants for the sounds *b g d k p t* and their softer forms *bh, gh, dh* &c. It distinguished the sounds by means of the point *Daghesh* (§ 1. 3). The harder sounds it expressed by inserting the point, as ב *b*, ת *t* &c., leaving the unmodified consonant to express the weaker, *bh, th* &c. The softer sounds were natural or easy only after vowels; hence the rule:

The six letters פ פתח ק קח ג גח ד דח ט טח are hard and therefore have Daghesh lene whenever they do not immediately follow a vowel sound, זכר zā-khār, יזכר yiz-kōr.—Hence these letters receive the point: *always* at the beginning of a sentence or clause; *always* in the middle of a word after a shut syll.; and *generally* at the beginning of words.

Rem. The rule put as above is exhaustive; it may be put thus: *The six Aspirates are without Daghesh only when they immediately follow a vowel sound.* The least vowel sound, e. g. simple *sheva vocal*, preceding, suffices to enable the letter to have its softer sound, as זכר *zēkhōr*. One sound is not considered to follow another *immediately*, if such a pause intervenes as is marked by a *distinctive* accent, as וְלֹא תִנָּעִי בּוֹ Gen. 3. 3, where לֹא has a conjunctive, but תִּנָּעִי a disjunctive accent. See § 10. 3e.¹

3. *Daghesh forte*. Hebrew does not write a double consonant. To indicate that a consonant has that kind of

¹ The diphthongs e. g. *ai, oi, ui*, are considered to end in a consonant, and the *Bēghadhkēphath* letters immediately following them receive *Daghesh*. See § 9. Cf. Gen. 16. 8, Lev. 2. 14. The divine name יהוה, being pronounced 'adhōnāi, is followed by Dag.—The above rule in 2 is liable to modifications in words beginning with *Bēghadhkēphath* though immediately preceded by words ending in a vowel sound, when euphony would suffer through several aspirates coming together. The prefixes ב, כ (§ 14) when pointed with simple *sheva* and forming combinations such as בָּב, כָּכ, כָּפ, and according to some בָּמ, receive Dag. lene contrary to the rule, cf. Gen. 39. 12, Jud. 1. 14, 1 Sam. 16. 6, Is. 10. 9, Josh. 8. 24, Ex. 14. 4, Ps. 34. 2, Gen. 32. 11; 40. 7. Dag. is inserted in other cases irregularly to avoid the concurrence of aspirates. e. g. Ex. 15. 21, Deut. 32. 15, or uneuphonic combinations of sounds (see Baer-Del., Prov., pref.).

hardness which is duplication, it inserts in it a point, as קלָ qal-lû. When so used the point is called D. *forte*.

Rem. Of necessity a double letter must be preceded by a vowel, and as it always forms a shut syllable, the vowel before it is generally short § 5. 3. In this way D. *lene* which is never preceded by a vowel can hardly be confounded with D. *forte*. Much of the beauty of Shemitic pronunciation depends on the extreme strength with which it enunciates the double letter. The Arabic double letter, and no doubt the Hebrew too, is more decided than the Italian. In Hebrew a long vowel is long, and a short vowel, short, and a double letter is a double letter. But see note below on 4.

4. D. *lene* is peculiar to the six *B^eghadhk^ephath*; any letter may be doubled, and have D. *forte*, except the gutturals § 8. 4. When in the *B^eghadhk^ephath*, D. *forte* includes D. *lene*: it doubles the hard sound of the consonant, as שִׁבֵּר = *shib-ber*.¹

¹ Some additional details regarding D. *forte* must be given for reference.

a) *Omission of D. forte*. The language shews a tendency towards a softer enunciation by dropping the characteristic duplication in the middle of words from consonants not supported by a full vowel i. e. pointed with *sh^eva* vocal. This softer utterance occurs very frequently with *yod* and the *liquids*, *l, m, n*, and the letter ק, but is not confined to these, and may occur even with the so called Aspirates or *B^eghadhk^ephath* e. g. Lev. 23. 24. The syllable that arises by loss of the duplication is *half open* § 5. 4; e. g. לַמִּנְצָה *laṁnaç-çēah*, for לַמִּנְצָה *lam-m^enaç-çēah*, מִבְּקָשִׁים *m^ebhaq^hshîm*, for מִבְּקָשִׁים *m^ebhaq-q^eshîm*. Gen. 27. 28, Ex. 2. 3; 3. 1, Jud. 8. 2.

b) *Insertion of D. forte*. D. *forte dirimens*. The opposite tendency to the above in a) sometimes shews itself, viz. the tendency to pronounce *half open* syllables more distinctly. The loose consonant is more firmly grasped in utterance and the two syllables between which it hung are sharply disjoined, so that a doubling of the consonant is the effect. The Dag. marking this has been called D. *dirimens* or separative Gen. 17. 17. Deut. 32. 32, עֲנִי (cons. *pl.*, note p. 17), 'inbhê, with Dag. dir. עֲנִי 'in-n^ebhê. This duplication occurs properly only in half open syll., but a more refined pronunciation may make a real shut syll. half open (as תְּדַשֵּׁן Gen. 1. 11), and such a syll. may then be further subjected to the influence of D. *dirimens*, as שִׁבֵּר; Ex. 2. 3; 15. 17, Gen. 49. 10, 1 Sam. 1. 6; 10. 24, Job 17. 2.

D. *forte conjunctivum*. In continuous discourse monosyllabic words or words *penacut* are often attracted to the end of preceding ones, or words accentually weak fall forward upon those following them. From

5. *Mappiq* (extender). The same point is used in the letter *Hē*, when final, to indicate that it is to be pronounced, and is not a mere sign of a vowel. When so used the point is called *Mappiq*, as הֵּ.

6. *Rāphē* (soft). *Raphē* is a small horizontal stroke put over a letter to indicate the absence of Daghesh or Mappiq in places where these points might have been expected rightly, or not unnaturally, though wrongly, as הֶּ not הֵּ; וַיִּמַּח not וַיִּמַּח Gen. 7. 23.

EXERCISE ON DAG. *LENE* AND *FORTE*.

Write these Hebrew Words.

1. gab, gam, kōl, dām, bēn, 'ēt, môt, par, pat, kap, tiktōb, bkû, lbad, blektkā, mishpāṭ, midbār, btōk, malkî, yabdēl, kōkābîm, kbadtem, tikbdî, kaspkā, ḥelqkā, midbrêkem, lāredet, yirb, yibk, gdôlîm, vtāgēl.

the determination of the accent to the end and the accentual fall of preceding syllable, the beginning of the second word receives a strong utterance, which causes its first consonant to be doubled. The *dag*, marking this has been called *conjunctive*. There are two cases. 1. When a word ending in הֶּ accented, or a word ending in הֶּ (or הֶּ) accented and immediately preceded by vocal sh^eva, is joined by *Maqqeph* to a following word which is monosyllabic or penacut, as Gen. 2. 23 לִקְחָהּ וְזָאת, Gen. 27. 26, Num. 23. 13, Gen. 11. 4; 43. 15. The pronouns הִּי and הָּ (§ 13) when joined by *Maqqeph* always so affect the following word, Gen. 38. 29, Hos. 10. 3, Num. 13. 27.—2. When a word ending in ā or e, accented on the penult, is followed by a monosyllabic or penacut word, as Gen. 3. 14 וְזָאת עֵשֶׂיָּהּ, Gen. 12. 18; 38. 29; 33. 5. If ordinary *Metheg* (§ 10) would stand on the preceding word the tone may be retracted to it to effect the junction, Gen. 19. 38; 21. 23; and in impf. and partt. of verbs הִּלְכָּהּ the retraction takes place though *Metheg* could not have stood, Gen. 31. 12, Ex. 21. 31, but with *Maqqeph* the *Metheg* remains, Gen. 1. 12. The union may take place if the secondary accent *Metheg* stand on the first syll. of second word, Gen. 49. 31, Ex. 15. 1. The *B^eghad*. letters are excepted from this last rule, Gen. 2. 4; 24. 31. The second word, monosyllabic or penacut, may begin with two conson., the first having sh^eva, Gen. 12. 5; but if the first letter be one of the prefixes ב, כ, ל, ו (§ 14, 15), it is not doubled. (Baer-Del., Pref. to Prov.). The junction occurs also when the first word ends in u, Gen. 19. 14, Ex. 12. 15, Jud. 18. 19, 1 S. 15. 6.—The first of these two cases is technically called הִּתְחַבֵּץ *thrust*, compressed, the second אֶתִּי מֵרָחֵק, *coming from a distance*.

2. *mqaṭṭēl*, *mrakkēb*, *dibbēr*, *mdubbār*, *mbaqqshīm*, *mullal*, *ṣappdû*, *miṣpēd*, *ḥallôn*, *bkaṣpkem*, *shabbāt*, *mibbnê*, *ṣippôr*, *ykattēb*, *bqīçrkem*, *baddām*, *bôdēd*, *yitnû*, *limmadt*, *hammāyim*, *vayyinnāgpû*, *lbaddô*.

Note. In this ex. the *Bēghadhkēphath* are expressed by ordinary hard letters, and *shēva* is not expressed as the ex. is set for practice on the syllable.

§ 8. THE GUTTURALS.

The letters *ע ה ח א* are called *gutturals*. They might be called *spiritals*, being strictly breathings. The *ע* is a firmer sound of the same kind as *א*, and *ח* a firmer sound of the same kind as *ה*. The last two are much stronger letters than the other two. Being but breathings these letters approach a good deal towards vowels, and this feebleness in consonantal power causes the following peculiarities:

1. The gutturals prefer about them, particularly *before* them, the guttural or *a* vowels, and a final guttural must be preceded by *pathah* or *qameç*.

Pathah furtive. Any short vowel before a final guttural becomes *pathah*; and between any long vowel (other than *qameç*) and the final guttural there steals in, in utterance, the sound of short *a*. This short *a* is therefore called *path. furtive*. Thus *מֶלֶךְ* but *מֶלֶח*; *הַשְׁלִיךְ* but *הַשְׁלִיחַ* *hish-lîah*.

2. The gutturals cannot take simple *shēva* vocal, they require the composite *shēvas*; in many cases they dislike simple *shēva* silent, preferring the composite, e. g. *קָבַר* but *בָּעָבַר*; *רָגַל* but *בָּעָלִי*.

3. A guttural letter points itself and the consonant preceding:—that is a guttural with a *ḥaṭeph* turns a preceding *simple shēva vocal* into the short vowel corresponding to the *ḥaṭeph*; e. g. *לָעָבַר* becomes *לָעֶבַר*.

4. The gutturals cannot be doubled. In this peculiarity *resh* agrees with the gutturals. Hence the short vowel that would precede the guttural were it doubled (§ 7. 3 Rem.) falls into an open syllable before the undoubled letter and becomes the corresponding tone long vowel (§ 5. 3; § 6.

Table *b c*); e. g. הַכֶּבֶד *hak-kébbhedh* but הָעֶבֶד *hā-‘ébbhedh*, שְׁלֹשׁ but שָׁרֵשׁ, קָטַל but בָּרַךְ.

Rem. *a*. On 1. The sharp vowels *i, u*, falling before gutturals not final, are generally depressed to *e, o*, as nearer the *a* sound (§ 6. 3 Table *d*). The depression happens less regularly when the vowels follow the gutt.; e. g. יַחְדָּל for יָחְדָּל; עֲנֵלָה for עָנֵלָה.

The letter א (being a quiescent also, see § 9. 1 Rem. *a*) is excepted from this rule. The letter ר often agrees with הַחֵע in desiring *pathah* before it when final, but it is not subject to the rule of *path. furtive*.

The sign of *path. furtive* is written *under* the final gutt., but the sound is heard *before* it, as רוּחַ *rúah, spirit*. *Path. furtive* is not counted as a vowel, and, of course, disappears when the gutt. ceases to be final; e. g. הַשְׁלִיחַ has only two vowels, *i* and *î*; its *fem.* is הַשְׁלִיחָה. So רוּחִי *my spirit*.

Rem. *b*. On 2. By far the most common *hateph* is —. Initial א is fond of — immediately before the tone, but at a distance from the tone it reverts to —, as אֵלִי but אֱלֵיכֶם. The *hateph* that takes the place of *silent shéva* always corresponds to the preceding short vowel, as בַּעֲלִי (for בַּעֲלִי).

The second half of the rule applies chiefly to syllables not in the tone, and the process is facilitated by the law stated in Rem. *a* whereby the gutt. depresses *i u* to *e o*, e. g. נֶאֱמַר = נֶאָמַר. This softer enunciation shews itself chiefly with the weak gutturals א ע, the harder ה ח often retain the simple *shéva* silent.

Rem. *c*. On 3. This rule and the second half of rule 2 really go together and might be compressed into one in the words of the old grammars: “*littera gutturalis punetatur se et præcedentem*” et vice versa. The words *vice versa* form the second half of rule 2. Rule 3 applies greatly to prefixes, e. g. לְאִרִי = לְאִרִי to a lion.

Rem. *d*. On 4. As the cause that produces the tone-long in this case is permanent, the vowel is *unchangeable*.

Before the stronger gutt. ה ח, the short vowel is very often retained, and sometimes even before the weaker א ע. To prevent the special emphasis of the short vowel in this case

from being neglected it is often marked by *Metheg* (Rem. *d* p. 17).¹ In a few cases ׀ takes *Dag. forte*, e. g. 1 Sam. 1. 6; 10. 24; 17. 25. Prov. 3. 8; 14. 10; (? 11. 21; 15. 1). Song 5. 2. Jer. 39. 12. Ezek. 16. 4. Otherwise the vowel is uniformly prolonged before it. This probably points to a double way of pronouncing the *resh*.

EXERCISE: CORRECT THE FOLLOWING WORDS.

בְּאֵמֶר, אֲבֻדָּתָם, אָמַר, וְשִׁחָטוּ, חֹזֶק, שְׁלוּחַ, הַשְּׁלִיחַ, שְׂמֵעַ, שְׂמִיעַ,
רָגַע, יִחַצֵּץ, בָּרַךְ, שָׁרִים, הַחֲזִיק, טָעֲנוּ, פְּאֻמִּית, נֶאֱמַר, לְחָלִי,
לְאִרִי, בְּהֶמֶר.

§ 9. THE QUIESCENT LETTERS.

The letters ׀ ך ם shew the same kind of feebleness that the letters *h w y*, that correspond to three of them, have in English: they frequently coalesce in various ways with the vowel sounds about them.²

1. They are real consonants at the beginning of a syllable, but at the end of a syllable after a full vowel they generally surrender their consonantal power and are silent; e. g. אָמַר 'ā-mar, but יֹאמַר yô-mar; יָמִי yēmê, but בִּימִי bî-mê. They do not modify the sound of the vowel before them when silent, though it is often lengthened, particularly if it be of the first or third class. *Sheva* is not placed under the silent consonant (§ 5. 6).

Rem. *a*. The letter ם may be silent after any vowel sound, either medial or final.

¹ When the short vowel remains before the gutt., *Dag. forte* is then, in the language of many Grammarians, said to be *implied* in the gutt. (*Dag. forte implicitum*). The punctuation, however, appears to treat the short vowel as forming an open syll., Is. 1. 4 נֶאֱצִי *they despise*. Zeph. 1. 17 כְּעִוְרִים *as the blind*. In a few instances, where characteristic duplication is not omitted, the strong gutt. admits a short vowel before it, e. g. אֶחָד *one*, אֲחֵר, pl. אֲחֵרִים *other*, מְהֵר (?) *swift*, אֲחִים *brothers*.

² The facts stated in 1 suffice for the exercise; 2, 3, 4 had better be passed over and read only when referred to.

The letter ה is silent perhaps in a pair of cases when medial, and when final is the mere sign of a vowel sound (§ 2. 3).

Rem. *b*. The letter ו is silent after the *o* and *u* sounds (*third* class), and generally after the *a* sound (*first* class), with which it coalesces and forms the diphthongal ô (§ 2. 1. 3)). In a few cases ו is consonantal after the *a* sound, as צו *çav*. The *suffixal* form וֹ- is sounded âv (§ 19), as סוֹפִי *șû-șâv*. After vowels of the *second* class (*i*, *e*) ו is sounded, as וִי *ziv*.

The letter י is silent after the *i* and *e* sounds (*second* class), and generally after the *a* sound, with which it unites to form the diphthongal ê (§ 2. 1. 3)).

In a few cases י is consonantal after *a*, as in the *suffixal* form יֹ- (pausal יֹ-), which is sounded ây (*âee*), as סוֹפִי, *șû-șâee* (§ 19).

After vowels of *third* class (*o*, *u*), י is sounded, as הוֹי *hōy* (*hōee*), גָּלוּי *gālūy* (*gā-loo-ee*).

2. Even at the beginning of a syllable immediately after a consonant these letters can hardly maintain themselves: they generally surrender their vowel to the preceding vowelless consonant, and quiesce after the vowel which they have given up, or even fall out of the form altogether, thus *yaqvim*=*ya-qîm*, *yaqvim*=*ya-qûm*, *hushwab*=*hu-shab*, *yehaqtil*=*yaqtil*, *r'âshîm*=*râ-shîm*.

3. When the letters *w y* stand between two vowels they many times are lost in the vowel stream surrounding them; they disappear and the two vowels are represented by that one which being *characteristic* of the form was the stronger, which is generally the latter of the two; or the two vowels coalesce and form a new sound. Thus, *qawam*=*qûm*, *maweth*=*mêth*, *qavum*=*qûm*. So *h* sometimes, *șușahu*=*șușô*.

4. One of the weak letters *w y* may be changed into another under the influence of a strong preceding characteristic vowel resolved to maintain itself: the weak letter passes into another homogeneous to the vowel, *yivrash*=*yiyrash*=*yî-rash*.

EXERCISE: PRONOUNCE AND WRITE OUT IN SYLLABLES THESE WORDS.

קרוֹאִי, אֵל, לֹא, וְבִיחֹ, נוֹלְדִי, יִיטב, צָבֹאוֹת, בָּאוּ, בָּרָא,
בְּרֵאשִׁית, בָּיָא, לֹוא, קָלִיא, אָרָא, לְקִרְאת, יִשְׁמַעֲלֵ, מֵאֲתִים,
שְׁאוּנִי, צָבִאים, שְׁלֹמֹה, בְּרִמְיוֹ, תִּגְלִינָה, יִקְנִיָּהוּ, מִלֵּאחִיו, פָּסוּי,
שָׁלוֹ, בּוּי, קוּ, אֲדִי, רֵאשִׁים, בָּאֲשׁוּ, פְּלִיּוֹת, לוּלִי, קִנְיָה:

§ 10. THE ACCENTS. METHEG &c. PAUSE.

1. *Use of the Accents.* The accents have three uses: 1) they mark the tone-syllable; 2) they are signs of logical interpunction, like our comma &c.; and 3) they are musical expressions. In the first case they are guides to the pronunciation of the individual words; in the second they are guides to the sense, being a kind of commentary; and in the third they are guides to the proper reading of the text as a whole, which is a kind of recitative or cantillation. The last use, of course, embraces the other two.

2. *The secondary accent (Metheg) and the Tone.* The main accent or Tone falls generally upon the last syllable of the word (§ 5. 1); in one class of nouns (the *Segholates* § 29), and in some Verbal forms, it falls on the penult.¹

a) According to the natural rhythm of the language the syllable immediately before the Tone has a fall, but the syllable *second* from the Tone a certain emphasis or accentual rise. To prevent this emphasis or anti-tone being neglected the syllable was often marked by a sign called *Metheg* (bridle), a small perpendicular stroke. An open syllable was most apt to be hurried over, and hence: *the second full syllable from the Tone, if open, is uniformly marked by Metheg*, as אֲנִי, וְזָכַרְתָּ, הִתְחַלֵּם.

b) When the tone syllable begins with two consonants, the indistinct vowel under the first is strong enough to bear the accentual fall, and the preceding open syllable is marked with Metheg, אָכְלָה 'ā-khēlāh, *she ate*. In such positions Metheg indicates that the sh^{va} is *vocal*, and thus serves

¹ Of the accentual *signs* some stand above, and some below the word; when above, the sign stands upon the initial cons. of the accented syll., as מִי; when below, it stands after the vowel of the syll., as מִי, except in the case of *holem* and *shureq*, when it is placed under the cons., as וִי, וְיִי. When the accented syll. begins with two cons. the sign is put on the second. A few signs are restricted to particular positions, such as the initial or final letter of a word, and do not indicate the Tone syll. For more information on these and other points see my *Outlines of Hebrew Accentuation*.

to distinguish between \bar{a} and o , and between \hat{i} and i , and \hat{u} and u ; e. g. אֶכְלָה 'okh-lah, *food*; יִירָאוּ yî-r'êû, *they will fear*; יִירְאוּ yîr-'û, *they will see*.

If the vocal sh'va in this case be a *hateph*, the preceding vowel though *short* has that distinctness that requires to be preserved by Metheg, לֹא־יִשָּׁר.

Rule for placing Metheg.—(1) The second full syllable from the Tone, if open, receives Metheg. (2) Before simple sheva the five long vowels *a i u e o* have Metheg; and before a composite sheva all vowels have Metheg.

c) If the *second* from the Tone be a shut syll., it will be pronounced with sufficient distinctness without the aid of Metheg; in such a case, if there be an open syll. further from the Tone, this is felt to require Metheg to prevent too hurried utterance, as וְמִחֻלָּהֶן Gen. 4. 4; Ezek. 42. 5.

d) If the word be long the Metheg already placed may be taken as a new *tone*, and another Metheg may fall two syllables from it, as וְמִתְכִּיכֹנוֹת Ezek. 42. 5.

The conjunction ו *and*, being a weak sound, very rarely takes Metheg.¹

¹ The above rules give the main facts about Metheg. The results of a very full investigation into the Massoretic laws of Metheg have been given out by *S. Baer* in two Articles on Metheg-Setzung in *Merx's Archiv* i, ii, 1869. According to *Baer* Metheg is of three kinds; first, *light*,—the object of which is to secure to vowels their full breadth of sound; second, *heavy*,—the object of which is to ensure to a syllable its special emphasis; third, *articulative*,—the object of which is to ensure that a consonant be enunciated distinctly and not run into another.

Again, *light M.* is of two kinds; first, *ordinary*—placed on the *second* syll. from the Tone, if the syll. be *open*, i. e. not followed by *Dag. forte* nor any *Sh'va*. See the exx. above in No. 2, *a*. To this ordinary *M.* applies what is said above in 2, *a*. Second, *stationary* (feststehend)—placed on the *five long* vowels (§ 6, Tab. *a*) when followed by *simple Sh'va*, and on all vowels, long or short, when followed by a *composite Sh'va*.

Examples of *heavy M.* occur in the case of the Art. when its *Dag.* is omitted (§ 11. Rem. *a*); with the ׀ of Interrogation (§ 49. comp. Rem. *d* p. 17). This *M.* may stand on simple sh'va, e. g. נִתְקָה Ps. 2. 3. Examples of the *articulative M.* in Gen. 28. 2 &c., פִּדְיָנָה אֶרֶם. These laws are not observed in printed Edd. but are followed in *Baer's* Ed. of *Genesis*, *Psalms*, and *Isaiah*, &c.

3. *The Accentual system.* The Accentual system is very intricate and in some parts obscure. A brief outline of its uses as a means of interpunction will here suffice:—

a) The text is broken into verses, *Pēṣûqîm*, and the end of each *Pāṣûq* is marked by the sign :, called *Ṣôph paṣuq* (end of the verse). The accent on the final word is called *Ṣillûq*, its sign being like Metheg.

:הָאָרְץ Gen. 1. 1.

b) The greatest logical pause within the verse is indicated by a sign called *ʾAthnāl* “breathing”, or “rest”.

:הָאָרְץ אֱלֹהִים Gen. 1. 1.

c) If there be two great pauses in the verse the greatest or one next the end of the verse is marked by *ʾAthnaḥ*, and the one nearer the beginning of the verse by sign called *Ṣegōltâ*, as,

:בְּן לְרִקְעָה הָרִקְעָה . . . Gen. 1. 7.

d) If the clause of words lying between *Ṣilluq* and *ʾAthnaḥ*, or between *ʾAthnaḥ* and *Segolta*, or between *ʾAthnaḥ* and the beginning of the verse, *Ṣegolta* being absent, requires to be divided by a pretty large pause, this is in all these cases marked by a sign called *Zāqēph qātôn*, resembling simple *sh'va* placed over the word,¹ as

:לְמַיִם מִבְּרִיל הַמַּיִם אֱלֹהִים Gen. 1. 6.

e) A distinctive of less power than *Zakeph* is *Tiphḥâ*, which marks a pause which the rhythm *requires* as a preliminary to the great pauses indicated by *Ṣilluq* and *ʾAthnaḥ*. Its sign is a line bent backwards, as

:הָאָרְץ הַשָּׁמַיִם אֱלֹהִים בְּרֵאשִׁית . . . Gen. 1. 1.

f) These are the main distinctive accents, and by stopping at them, as at the points in modern languages, the reader will do justice to the sense. There are several more distinctives of lesser force. There is also a number of conjunctive accents or *Serrants*, as they are called, to the disjunctives, accents which are placed on the words that stand immediately before and in close relation with those on which distinctives are placed. It would seem to follow

¹ The sign " called *z. gādhôl*, of the same distinctive power, is used when its word is the only word in the accentual clause.

from the variety of the conjunctive signs that they had musical significance, otherwise one connective might have served all distinctives alike. The two most common *conjunctives* are *Mērkhâ* —, which serves *Šilluq* and *Tiphḥa*, and *Mûnāḥ* —, which serves *Athnah* and *Zaqeph*. See Gen. 1. 1, 2.

g) The books *Job*, *Proverbs* and *Psalms* have an accentuation in some respects different from that of the other books, called the *Poetical*. The end of the verse is marked as in Prose by *Šilluq* and *Šoph pašuq*; also the great distinction next the end by *Athnah*; but this is not the greatest distinction in the verse, which is that next the beginning, marked by a sign called *Mērkhâ Mahpākh* or *Ôlê v'eyôrēdh*, thus

: יִשָּׁב עָמַד רָשָׁעִים Ps. 1. 1.

4. *Maqqēph* (binder). Part of the accentual or rhythmical machinery is the *Maqqēph* or hyphen, which binds two or more words together. The sign indicates that all the words so joined are pronounced in the rhythmical reading as one word. The occurrence of two accented syllables in immediate succession is contrary to the rhythm, and this conjunction is avoided by throwing several words into one. All the words joined by *Maqqēph* lose their accents except the last, and in consequence of this their long vowels, if changeable, become short (§ 5. 3), בַּל הָעָם but בְּלִי הָעָם, *all the people*.¹

5. *Pause*. The great pauses just described (in 3) are naturally accompanied with certain changes upon the ordinary vocalization. In general only the two greatest Prose accents (viz. *Šilluq* —, marking the end, and *Athnah* —, marking the middle of the verse), and the three greatest of the Poetical, throw vowels into pause. The effects are mostly as follows:

a) A short vowel in the tone becomes long, as מַיִם, pause מַיִם; and if the short vowel had been modified from another it is the long of the primary sound that appears, אָרָץ p. אֶרֶץ.

¹ Unchangeably long vowels are usually marked by Metheg, as שֶׁתִּלִּי *Shâth'li*.

b) Occasionally the tone is shifted from the last syllable to the penult, which is lengthened if it was short, עָתָה, p. גֵּתָה.

c) Perhaps the commonest pausal effect is what looks like a combination of *a b*. In verbal forms with vocal sh'va before the tone, this sh'va becomes the tone long of the primary sound whose place it had taken, and the tone is then shifted to it, as שָׁכְנָה *she dwelt*, p. שִׁכְנָה, from שָׁכַן; עָמְדוּ *stand ye*, p. עֲמְדוּ from עָמַד. A few nominal forms follow the same method (see § 45).

Rem. Sh'va before the suffix *kha* becomes é, סוֹסֶךְ p. סוֹסֶךְ. In some cases the weight of the Pause doubles the consonant, חָרְלוּ Judg. 5, 7; there is also a fondness shewn in many cases for the sharp á in pausal syllables.

6. *Qerî* and *Kethîbh* (read, written). The *Kethîbh* is the consonantal text as it lay before the punctuators, being held inviolable. When however for any reason, whether of grammar or propriety, the punctuators preferred another reading, the *vowels* of this reading were put under the *Kethîbh* in the text, while the consonants, which could not find a place in the text, were set in the margin. This recommended reading is the *Qerî*. Attention is called to the Margin by a small circle placed over the *Kethîbh*, thus: הַנְּעֹר Gen. 24. 14,—which means that for the (*mas.*) form הַנְּעֹר of the text the form הַנְּעֹרָה (*fem.*) is to be read.

OF WORDS AND FORMS.

Roots may be considered to be of three classes: *first*, the simplest and instinctive *interjection*, expressive of mere feeling, as *ah!* *second*, the higher *demonstrative*, expressing locality, direction, and distinction between one object and another; and *third*, roots embodying thoughts, *nouns* and *verbs*. The first class, being uninflected and individual, do not need any separate treatment. And of the others it is better to begin with the second, which is next in simplicity.

§ 11. THE ARTICLE.

Hebrew has no *indefinite* Article, though the numeral *one*, particularly as the language declined, began to be used with the feebleness of an Article.

The Definite Article, properly a demonstrative pronoun, is הַ. This is an inseparable particle, prefixed to words; and, like *the* in English, suffers no change for Gender or Number.

PARADIGM OF THE ARTICLE.

Before ordinary cons.	— הַ, הַקּוֹל
Before gutturals	א, ר, ע — הַ, הָאִישׁ
	ה, ח — הַ, הַחֶרֶב
Before gutturals with qameç	הֿ, עֿ — הַ, הָעָם
	הֿ, עֿ — הַ, הָעֶמֶל
	הֿ, (חֿ) — הַ, הָחָכְם

a) The *l* of the Art. is not written, but assimilated to the next consonant, which is thus doubled, as קוֹל *voice*, הַקּוֹל *the voice*.

b) Before *gutturals* (which cannot be doubled), the *pathah* of the Art., falling in an open Syllable, expands to *qameç* (§ 8. 4), as אִישׁ *the man*. This expansion is universal before א and ר, and general before ע. Before the strong gutt. ה and ח, *pathah* usually remains (§ 8. Rem. d).

c) The rule in b) applies to א and ר with any vowel. But when ה, ע, ח are pointed with *qameç*, the punctuation of the Art. varies:—

Before הֿ and עֿ in the Tone, the Art., falling in the *pretone*, takes *ā* (§ 6. 2b), as הָהָר *the mountain*, הָעָם *the people*.

Before הֿ, עֿ not in the Tone, the Art., falling *before* the pretone, retains the short vowel (comp. § 6. 2c), which by a law of euphony becomes *e* (*ṣ̣ghol*), as הַהָרִים *the mountains*; הַעֲמַל *the trouble*. Before הֿ (*hā*) in all positions the Art. takes *ṣ̣ghol*, and also before הֿ, הַחֶכֶם *the wise*, הַחֵג *the feast*.

Rem. a. Not unfrequently a softer pronunciation omits the Daghesch from letters pointed with *Sheva*, by § 7 Note a. The somewhat great

emphasis of such a syllable, which still remains, is many times marked by *Metheg*, as הַמָּסְכֵּן Is. 40. 20. *Metheg* is not put before ', nor yet immediately before the Tone.

Rem. *b.* The *hal* is 'al in Arabic (though the Bedawin are said to pronounce *hal*), as 'Al-Qor'ân. Perhaps this form is seen Gen. 10. 26.

man	אִישׁ	woman	אִשָּׁה	morning	בֹּקֶר
day	יוֹם	night	לַיְלָה	light	אוֹר
darkness	חֹשֶׁךְ	firmament	רָקִיעַ	dust	עָפָר
water, waters	מַיִם <i>pl.</i>	great	גָּדוֹל	good	טוֹב
high	רָם	upon	עַל-	and	וְ

The conjunction *and* is a particle inseparably prefixed to words, וְאִישׁ *and a man*.

<i>To day</i>	הַיּוֹם	<i>A good man</i>	אִישׁ טוֹב	<i>The man</i>	} טוֹב הָאִישׁ הָאִישׁ טוֹב
<i>to night</i>	הַלַּיְלָה	<i>the good man</i>	הָאִישׁ הַטוֹב	<i>is good</i>	

Rule 1. The adjective when it qualifies stands after the noun. If the noun be definite the adj. has the article.

Rule 2. The simple adj. when a predicate oftener precedes the noun than follows it. The predicate does not receive the art. The copula *is, are* &c. is not usually expressed.

EXERCISE: TRANSLATE.

To day. The morning. The night. The light *is* good. The good light. The lofty firmament. The darkness *is* upon the waters. The man and the woman. The great darkness. The good man. The firmament *is* high. A great day. The night *is* good. The dust *is* upon the waters.

§ 12. THE PERSONAL PRONOUNS.

	<i>Sing.</i>	<i>Signif. part.</i>	<i>Plur.</i>	<i>Sig. part.</i>
1. pers. c.	אֲנִי, אֲנִי I	<i>i, ni, ki</i>	אֲנַחְנוּ, נַחְנוּ we	<i>nu</i>
2. pers. m.	אַתָּה thou	<i>ta</i>	אַתֶּם ye	<i>tem</i>
<i>f.</i>	אַתָּ " <i>t</i>		אַתֶּן, אַתְּנָה " <i>ten</i>	
3. pers. m.	הוּא he	<i>v, hu</i>	הֵם, הֵמָּה they	<i>m</i>
<i>f.</i>	הִיא she	<i>y, (ha)</i>	הֵן, הֵנָּה " <i>n</i>	

The above forms of the Pers. Pronouns are used only to express the Nominative or as Subject: they must not be put as *oblique cases* after a verb or preposition. When not expressing the Subject, the Pers. Pronouns become attracted in a fragmentary form to the end of other words. These fragments (the *significant parts* above) are named *Pronominal suffixes*. See §§ 19, 31, 49. Comp. § 20. 6.

Rem. a. On 1 *pers.* In pause the accent is retracted to the penult (§ 10. 5b) אָנִי and אֲנִי. A plur. אֲנִי occurs once, Jer. 42. 6, and *naḥnû* six times, e. g. Gen. 42. 11, Ex. 16. 7.

Rem. b. On 2nd *pers.* In pause אַתָּה. The mas. is occasionally written אַתָּה 1 Sam. 24. 19, Job. 1. 10, and three times אַתָּה, Num. 11. 15, Deut. 5. 24, (? Ez. 28. 14). The form 'attā is for 'an-tā, and 'att for 'antî, which is seven times spelled אַתָּי, Jud. 17. 2, 1 K. 14. 2 &c. The plur. 'attēm is for 'attum. The fem. pl. 'atten occurs Ezek. 34. 31, the MSS. waver between 'atten and 'attēn.

Rem. c. On 3rd *pers.* In the Pent. as usually printed הוּא is of com. gender, הִיא occurs only eleven times. Fem. pl. הֵן is actually found only as suffix.

eye	עֵינַי f.	hand	יָד f.	mountain	הָר	disease	חֲלִי
earth	אֲרֶץ f.	heaven	שָׁמַיִם pl.	evening	עָרֶב	people	עָם
sword	חֶרֶב f.	God	אֱלֹהִים pl.	palace	הַיֶּכָל	wise	חָכָם
powerful	עָצוּם	bad, sore	רָע	very	מְאֹד	very bad	רָע מְאֹד
<i>The mountain</i> הָר <i>the people</i> הָעָם <i>the earth</i> הָאָרֶץ							

Rem. d. The Article sometimes prolongs the *pathah* of monosyllables to *qameç*. The word *earth* appears as above with the Art.

The people is wise הָעָם חָכָם הוּא or הָעָם חָכָם הוּא.

Rule. The personal pronoun of 3. *pers.* is sometimes used to express the copula. It generally follows the predicate when indefinite, and precedes it when definite.

EXERCISE: TRANSLATE.

רָם הַהֵיכָל: 2 הָהָר הוּא רָם מְאֹד: 3 טוֹב הָעָרֶב: 4 אַתָּה הוּא
הָאֱלֹהִים: 5 אַתָּה הָאִשָּׁה: 6 הַחֶרֶב הִיא עַל-הָעֵפֶר: 7 אַתָּם הָעָם:
8 עַם רָם וְגִדּוֹל: 9 הָעָם הוּא עָצוּם מְאֹד: 10 הָיָה וְהָיָה:
11 הַשָּׁמַיִם וְהָאָרֶץ: 12 הָעָם הָעָצוּם וְהַגִּדּוֹל: 13 אֲדִי הָאִישׁ
הַחָכָם:

The eye. The hand. The mountain is very lofty. The dust is upon the waters. I *am* the man. We *are* the people. The sword. The good man is the wise man. The good and powerful people. The morning and the evening are the day. The darkness is the night. The lofty mountain. The darkness is very great upon the earth and upon the waters. Thou *art* the woman. It (*f.*) *is* the eye. They *are* the heavens. The great and sore disease.

§ 13. THE DEMONSTRATIVE AND OTHER PRONOUNS.

	<i>Sing.</i>	<i>Plur.</i>		<i>Sing.</i>	<i>Plur.</i>
<i>mas.</i>	זֶה this			הוא that	הֵם, הֵנָּה those
<i>f.</i>	זאת "			היא "	הֵן, הֵנָּה "
<i>c.</i>		אֵלֶּה these			

	<i>Sing.</i>	<i>Plur.</i>
<i>mas.</i>	הַלָּזֶה yonder	wanting
<i>f.</i>	הַלָּזֹה "	"
<i>c.</i>	הַלָּזֶה "	"

2. *Relative pronoun.* The relative is **אֲשֶׁר** *who, which*, invariable for all genders, numbers and cases.

3. *Interrogative pronoun.* The interrogative is **מִי** *who?* for persons, and **מָה** *what?* for things, both words indeclinable.

The emphasis of the question not being on the interrogative particle it falls forward on the next word (§ 7, note *b*). and **מָה** assumes a *pointing quite like the Article* (§ 11):

Before non-gutturals *path. and dag.* מַה-זֶּה what is this?
 before **א** and **ר** *gameç* מַה-אֵלֶּה what are these?
 before other gutturals *pathah* מַה-הוּא what is it?
 before gutt. with qam. *ş'ghol* מַה עָשָׂה what has he done?

Rem. *a.* The *fem.* of *this* is sometimes written זֹה or הִזֶּה, where the *th* of *fem.* termination is softened as in nouns § 16. Rem. *b.* A shorter *plur.* הֵם occurs eight times in the Pent. and in 1 Chron. 20. 8. A form הֵן is more used as a relative, comp. the use of *that* and *der*. With *z* i. e. *ds* comp. the *d, th* in *the, this, that, der, dieser*.

Rem. *b.* A shorter form of the relative is **שֶׁ** prefixed inseparably to words, mostly as **שֶׁ** or **שֶׁ** with Dag. *forte*, אֲשֶׁר לִי = שֶׁ לִי.

Rem. *c.* In pointing *mah* the maqqeph is not always inserted. The pointing with s^ghol occurs in other cases besides the one specified. Occasionally מה unites with the following word, מַלְכֶם *what mean ye (to you)?* Is. 3. 15, Ex. 4. 2.

king	מֶלֶךְ	head	רֹאשׁ	boy	יָלֵד	Jehovah	יְהוָה
to create	בָּרָא	to call	קָרָא	to bear	יָלַד	to shed	שָׁפַךְ
to take	לָקַח	to hear	שָׁמַע	to say	אָמַר	to come	בָּא
to sit	יָשַׁב	not	לֹא	how!	מָה	unto	אֶל-

Rem. The root of the verb is 3. *s. perf.* *c. g.* *he created, he took,* not the *infin.*

This is the man זֶה הָאִישׁ

This is the good man זֶה הָאִישׁ הַטּוֹב

This man הָאִישׁ הַזֶּה

This good man הָאִישׁ הַטּוֹב הַזֶּה

Rule 1. The demonstratives *this, that* may be pronouns or adjectives. When pronouns they do not take the Art., and the order is as in English. When they are adjectives, their noun is definite, and they conform to Rule 1 § 11. With another adj. the demons. stands last.

The boy heard שָׁמַע הַיָּלֵד *The boy did not hear* לֹא שָׁמַע הַיָּלֵד
The boy did not hear the voice אֶת-הַקּוֹל " " "

Rule 2. The nominative, unless emphatic, usually follows the verb.¹

Rule 3. The definite accus. in nouns and pronouns when directly governed by an active verb is usually preceded by the particle אֶת.²

Rule 4. The negative stands immediately before the verb or predicate.

¹ Sentences are of two kinds, verbal—having a *finite* verb for predicate; and nominal—having any other kind of predicate. The order in a verbal sentence is verb, subject; in a nominal, subject, predicate (cf. the excep. § 11 Rule 2).

² The pron. *mah* "what" does not take אֶת.

EXERCISE. TRANSLATE.

מִי אֵתֶם: 2 מִי הַזֶּה: 3 הַלְיָלָה הַזֶּה: 4 זֶה הַיּוֹם אֲשֶׁר עָשָׂה
 אֱלֹהִים: 5 הָעַם הַקָּצִים הַזֶּה: 6 זֶה הַיָּלֵד אֲשֶׁר שָׁמַע אֶת-הַקּוֹל:
 7 מִי יָלַד אֶת-אֵלֶּה: 8 יָשַׁב הַמֶּלֶךְ עַל-הָעֵפֶר: 9 בָּא הָאִישׁ אֲשֶׁר
 שָׁפַךְ הַמַּיִם עַל-הָאָרֶץ: 10 מִדֶּשֶׁב הַיּוֹם הַזֶּה: 11 בָּרָא אֱלֹהִים
 אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: 12 וְקָרָא זֶה אֶל-זֶה וְאָמַר קְדוֹשׁ
 יְהוָה: 13 לָקַח הַמֶּלֶךְ אֶת-הַתֵּרֶב: 14 מִי הָאִישׁ הַזֶּה:

Who are these? What are ye? Who is yonder woman? I am the great king who is over (upon) the land. That day. This is a good head. This is the good head. This head is good. This good head. This is the bad boy who spilt the water upon the earth. This woman. What has the man done? This mountain is very lofty. What are these? These are the heavens and the earth which God created this day. This is the wise king. That² sore disease. He sat by (upon) those waters. How great is that palace!

§ 14. THE INSEPARABLE PREPOSITIONS.

1. Prepositions and similar words in Hebrew are usually nouns, sometimes entire, but oftener worn down and fragmentary. The following three fragments used as prepositions are, like the Art., inseparably prefixed to words:

ב *in, by, with; local and instrumental*

כ *as, like*

ל *to, at, for; sign of dat. and infin.*

a) The usual pointing of these light fragments is simple sh^{va}.

b) Before another sh^{va} this becomes hireq, by § 6. 2 d., forming a half open syllable, בִּלְכָב, לְכָב.

c) Before a ḥaṭeph the sh^{va} becomes the corresponding short vowel, by § 8. 3, בָּאֵרִי, אֵרִי, like a lion.

d) Before the accent, the prep., falling in the pretone, often has tone-long qameç (§ 6. 2 b.), as לַמַּיִם *to water*.

¹ For this name the reader substituted אֲדֹנִי *Lord*, the vowels of which stand in the text. Possibly the word was pronounced יְהוֹה *Yah-véh*.

² In *sing.* הַהוּא, in *plur.* הֵנָּה.

e) In words with the Art. the weak *He* usually surrenders its vowel to the prep. and disappears, by § 9. 2., **לְעַם, הָעַם, to the people.**¹

2. The short word **מִן** used as a prep. in the sense of *from, out of*, is also a worn down noun and generally used as an inseparable particle.

a) The weak liquid *n*, as in other languages, is assimilated to the next consonant, which is doubled, **מִמֵּי** *from water* (as *im-moveable*).

b) Before gutturals, the short vowel expands in the open syllable into the corresponding tone-long, **מִמֶּץ** *from a tree*, by § 8. 4.; and occasionally hireq remains by § 8. 4. Rem.

c) Before the Art. either *b*) is followed; or oftener the prep. is prefixed entire to the word with help of Maqqeph, **מִהָעֵץ** or **מִן־הָעֵץ** *from the tree*.

Rem. The prep. is occasionally found entire in other cases.

book	סֵפֶר	garden	גֶּן	place	מָקוֹם
ground	אֲדָמָה	dry land	יַבֶּשֶׁה	beast, cattle	בְּהֵמָה
lion	אֲרִי	ass	חֲמֹר	work	מְלָאכָה
seventh	שְׁבִיעִי	holy	קֹדֶשׁ	to write	כָּתַב
to give	נָתַן	to eat	אָכַל	to rest	שָׁבַת
to rule	} מָשַׁל	to destroy	} מָחָה	to cry	קָרָא
over		to blot out		unto	עַד

EXERCISE. TRANSLATE.

קָרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ קָרָא לַיְלָה: 2 שָׁבַת אֱלֹהִים
 בַּיּוֹם הַשְּׁבִיעִי מִהַמְּלָאכָה אֲשֶׁר עָשָׂה: 3 שָׁמַע הָאָדָם הַקּוֹל
 בְּגֶן: 4 מִשָּׁל הַמֶּלֶךְ בָּעֵם: 5 יָשַׁב הַיֵּלֶד בַּמָּקוֹם הַזֶּה: 6 מָחָה
 יְהוָה אֶת־כָּל אֲשֶׁר עָשָׂה מֵאָדָם וְעַד בְּהֵמָה: 7 עָשָׂה אֱלֹהִים
 אֶת־הָאָדָם עֶפֶר מִן־הָאֲדָמָה: 8 הָאֱלֹהִים הוּא בְּהִיכָל:

¹ The ה sometimes remains, particularly after כ, and in the declining stages of the language.

To a lion. The man wrote in the book. God gave the woman to the man for wife. In the morning. In these heavens. In the earth. In that day. In the lofty palace. The lion cried like an (the) ass. God called the firmament heaven, and the dry land called he earth. He gave the sword to the king. Man is dust out of the ground. He ate of the tree. The wise people rested on the seventh day. To the dust. In (at) pain. On (in) the high mountain.

§ 15. THE CONJUNCTION &c.

1. The inseparable conjunction ו and is pointed very much like the inseparable prepositions in § 14.

a) Its ordinary pointing is sh^{va}, וְאַתָּה and thou.

b) Before the hātephs it takes the corresponding short vowel (§ 8. 3.), וְאֵנִי and I.

c) Before simple sh^{va} and the Labials (בּוּ מֵ) its pointing is וּ, וּבֵן and a son.

d) Before the accent, especially if disjunctive, it often takes *qameç* (§ 6. 2 b.), וְרָע and evil Gen. 3. 5.

Rem. Before *yod* with sh^{va} the pointing is *hireq* after § 6. 2d., and *yod* is silent (§ 9. 1), וַיְמִי and the days of—. Even before a labial, the law *d*) of the *pretone* may prevail, as וְבָהּ, Gen. 1. 2. Naturally the conj. does not cohere so closely with the word as the prep. and does not displace the *He* of the Art., as וְהָעָם and the people.

2. *The verb.* The root of the verb is held to be 3. *sing. perf. act.*, which is the simplest form. Verbal inflection for persons is made by attaching to this root the significant elements of the personal pronouns (§ 12).

3. *sing.mas.perf.* he ruled, has ruled &c. מָשַׁל

2. " " " thou hast ruled &c. מְשַׁלְתָּ ta of pr. thou

2. " fem. " thou hast ruled &c. מְשַׁלְתְּ t " "

1. " com. " I ruled, have ruled &c. מְשַׁלְתִּי ti = ki of pr. I

1. plur.com. " we ruled, did rule &c. מְשַׁלְנוּ nu of pr. we.

EXERCISE. TRANSLATE.

I said to the man. The man and the woman. A lion and an ass. We rested on the seventh day. And of the tree we have eaten.

God destroyed from the earth man and cattle. And on that day I wrote in the book. People and king. Who spilt the water upon the earth? I heard the voice in the garden. Thou hast said, holy is Jehovah. And these who *are* these? Dry land and water. Night and morning. Thou (*f.*) hast ruled over this people.

§ 16. THE NOUN. INFLECTION.

1. Stems in Hebrew are considered to contain three consonantal letters. The noun may be regarded as expressing the stem idea in *rest*, and the verb the idea in *motion*. Hence the vowels of the verb are lighter than those of the noun. It is convenient to consider the verb as the root out of which other parts of speech grow, though there are many nouns not traceable to extant verbal stems. Nouns are thus primitive or derivative. We may on the other hand take a noun or particle and set it in motion, that is verbalize it; such verbs are called *Denominatives* &c. as *to dust*.

2. Inflection in Hebrew takes place after two modes, an outside and an inside mode. Both modes are to be observed in most languages, e. g. *boy, boys*, by the outside inflection; *man, men*, by the inside; so *fear, feared*, but *tread, trod*. The Shemitic languages have a preference for the inner inflection. This prevails greatly in the Heb. verb, though it has not gained great footing in the noun, the inflection of which is external. But in Southern Shemitic internal nominal inflection is also very common. Great alterations do occur within the noun in Heb., but these are due to movements of the Tone and differ altogether from such changes as appear in *foot, feet*. At the same time as the accentual changes take place to a certain extent on various principles, they afford means for classifying nouns into several *Declensions*. The external changes may be called *Inflection*.

3. *Inflection, external modifications in Nouns.*

In Hebrew there are *two* genders: *mas.* and *fem.*

There are *three* numbers: *sing.*, *dual*, and *plur.* The *dual* is now very much in disuse, being employed mostly to express things that occur naturally or by use in pairs, as *hands, feet, shoes*.

The *fem. sing.* is formed by adding *āh* to the *mas.*

The *plur. mas.* is formed by adding *īm* to the *sing.*; and the *plur. fem.* by changing *āh* into *ôth*, or by adding *ôth* to the *sing.* if it has no *fem.* termination.

The *dual* is formed by adding *āyim* to the *mas. sing.* for the *mas.*, and to the original *fem. sing.* (see Rem. *b*) for the *fem.* Thus:

	<i>mas.</i>		<i>fem.</i>		<i>mas.</i>		<i>fem.</i>
<i>sing.</i>	טוב <i>good</i>		טובה		סוס <i>horse</i>		סוסה <i>mare</i>
<i>plur.</i>	טובים „		טובות		סוסים „		סוסות „
<i>dual</i>					סוסים „		סוסתים „

4. *Classes of nouns feminine.*

1) Words ending in ה־ or ת (see Rem. *b*).

2) Words of any termination that are names of creatures feminine, as אם *mother*.

3) Names of cities, countries &c., which may be considered *mothers* of their inhabitants.

4) Names of organs of the body of men or animals, especially such organs as are double, as *hand, ear, horn*; also of other utensils or instruments used by man, as *sword, cup*, and even of *places* in which man is wont to move.

5) Names of things productive, the elements, unseen essences &c., as *sun, earth, fire, soul* &c.

In all these classes however there are numerous exceptions; and many words are of both genders, though in general where this is the case one gender is largely predominant in usage over the other.

6) Words *fem.* usually assume the distinctive *fem.* termination in the *plural*. Many *fem.* nouns however have the *mas. plur.* ending; and on the contrary many *mas.* words have the *fem.* termination in the *plur.*, especially if they incline towards a *fem.* sense by 4) or 5).

Rem. *a.* The *Dual* is confined to substantives (and the numeral *two*); it is no more found in the adjective, pronoun, or verb.

The dual perhaps properly expresses a *pair*, or *one* or *more pairs*, but it is now used as a *plur.* of things occurring in pairs, as **שֵׁשׁ כְּנָפִים** *six wings*. In usage the dual is employed, 1. for organs and features in men and animals that are double, as eyes, ears, hands, feet, lips, teeth, loins, horns, wings &c. 2. For things that are double, as shoes, door-leaves, fetters. 3. A few nouns still use the dual to express *two*, as day, year, cubit, hundred, thousand. 4. The Numerals employ the dual to express *times* (repetition), § 48. When terms properly dual are transferred to inanimate objects as *horns* (of altar) they are used in *fem. plur.*

Rem. *b.* The original *fem.* ending is *ath* (ת־). When the word stands independently this is softened in the *tone* into *āh*, the present ordinary termination, but when the word is in close connexion with what follows, or has any addition made to it, the original *ath* reappears. By loss of the *a* this ending became *th*. This simple *th* could most easily be attached when the word ended in a vowel, or in a single conson. preceded by a changeable vowel, as **עֲבָרִית, מִשְׁמֶרֶת, מִשְׁמָרָה**. It could not be added at all if the word ended already in two conson. (§ 5.6), nor readily if in one cons. preceded by an unchangeably long vowel. In these cases the termination *āh* was added. Thus the *fem.* endings may be: 1) *t* or *th*, **יִלְדָּה** Gen. 16. 11, which generally assumes the form **יִלְדֵּת** (§ 29). 2) *ath* or *āth*, **חַיִּית** Ps. 74. 19, **עֲזִירָה** Ps. 60. 13, both archaic and passing into 3) *āh* the ordinary ending. Sometimes this *āh* may be represented, as it is usually in Aramean, by **𐤀** (§ 2. 3). In a very few cases *āh* is deflected to *ēh* (*s^ghol*).¹

¹ The Shemitic *fem.* being in *t* the apparent analogy between the *fem. a* in Latin &c. and the ordinary *āh* of *fem.* nouns is no real one. But a new analogy arises between the Heb. *fem.* and the *neuters* in Lat. English &c., so many of which end in *t*, *id*, *quid*, *illud*, *it*, *that*, *what*. Possibly the *mas.* in Shemitic included both the *mas.* and *fem.* (comp. **הוּא** *com.*) and that which was once dedicated to express the *neut.*, this having been dropped, has been appropriated to the *fem.*

	ox	פָּר ¹	cow <i>f.</i>				
	horse	סוּס	mare <i>f.</i>				
	fish	דָּג	fish <i>f.</i>				
	prince	שָׂר	princess <i>f.</i>				
	song	שִׁיר	song <i>f.</i>				
	adversary	צָר	adversary <i>f.</i>				
hero	גִּבּוֹר	star	כּוֹכַב	well	בְּאֵר <i>f.</i>	wolf	זֶאֵב
side	יָרֵכָה	blood	דָּם	river	יָאֵר	dream	חֲלוֹם
just	צַדִּיק	bitter	מָר	to set	נָתַן	to slay	הָרַג
to count	סָפַר	to see	רָאָה	to drink	שָׁתָה	to remember	זָכַר

EXERCISE. TRANSLATE.

לֹא שָׁתָה הַפֶּה מִן־הַמַּיִם פִּי מַיִם הֵם: 2 אֵלֶּה הַפְּרוֹת הָרְעוֹת
 אֲשֶׁר רָאָה הַמֶּלֶךְ עַל־הָיָאֵר: 3 מִשָּׁל הָאָדָם בִּבְהֵמָה וּבְדָגִים:
 4 הֵמָּה הַשָּׂרִים וְהַגִּבּוֹרִים אֲשֶׁר נָתַן הַמֶּלֶךְ עַל־הָעָם: 5 אֲמַרְתִּי
 אֶל־הָעָם הִנֵּה צַדִּיקִים אַתֶּם: 6 הָהָרִים הָאֵלֶּה רַמִּים מָאֵד:
 7 כִּפַּרְתָּ אֶת־הַכּוֹכָבִים: 8 מֵה רַמִּים הִחִיכְלִים הָהֵם: הִנֵּנִים:
 יִרְכָּתִים:

I remember (*perf.*) the songs which I heard in the temple. These waters *are* bitter. Those heavens *are* very lofty. These *are* the asses which we slew. Who *are* these princes and heroes? Thou hast heard the cows. God remembers the just (*pl.*). We sat on the hills two-days. The new king saw the good cows by the rivers in a dream. The just *are* as the stars which *are* in the firmament. The two-sides. He took oxen and cows and horses and asses. We heard the wolves in the evening. I counted the stars which God has set in the heavens. Water from the wells. Thou (*f.*) hast spilt blood (*pl.*).

§ 17. CASES. THE CONSTRUCT STATE.

1. Hebrew is considered to have the following cases: first, the Nominative. But the language has no special termination for the expression of this case. In some proper names, borrowed

¹ The words *ox*, *prince*, *adversary*, *bitter*, have a (path.) when uninflected or without the Article, see Rem. *d*, § 12, and § 43.

probably from neighbouring tribes, there appears the termination *u*. (The nom. in Arabic ends in *u* or *un*.)

Second, the Genitive. This is a relation of two elements, of which the first is always a noun, while the second, though chiefly a noun, may be a pronoun or even a clause. The first member of the gen. relation is said to be in the *construct state*. It is a question whether this first member had any distinctive termination. It appears occasionally in *i*.¹ The second member has no special termination. (The Ar. gen., which is the *second* member, is in *i* or *in*.)

Third, the Accusative. Neither is this case expressed ordinarily by any specific termination. But there are here quite visible traces of a case ending, though it is not easy to say whether the traces should be considered remains of a full development now in decay, or merely a rudimentary commencement. This accus. ending is *a*. (The Arab. acc. is in *a* or *an*.)

Thus so far as case endings can be suspected they are the three sounds *a i u*. Three cases may seem to form a meagre provision for expressing the relations of nouns. But the use of the Accus. is very wide, it serves often as a *locative*, and sometimes almost as an *instrumental*, and as a general *modal* or *adverbial* case. And the use of the Gen. is also extremely free.

2. *The construct state*. When a noun is so connected in thought with a following word or clause that the two make up one idea, the first is said to be in the *construct state* or in construction. A word not so dependent is said to be in the *absolute state*; e. g. in *son of the king*, *great in power*, the words "son" and "great" are in the construct, "king" and "power" are in the absolute.

The const. relation corresponds most nearly to the Gen., or to the relations expressed by *of* in English. Now the first half of a relation like *son of*—, forming no complete idea of itself, the emphasis of the whole expression lies on the second half. In this way the cons. or first half is uttered *as shortly as is possible* in consistency with the laws

¹ See Gen. 49. 11 &c. and such proper names as Gabri-el, *man of God*, Melchi-zedek, *king of righteousness*. In a few cases the Cons. ends in *o*.

of pronunciation in the language; any merely tone long vowel within the word will be shortened or lost, § 18, and any weak letter outside the word, elided.

NOMINAL PARADIGM.

	<i>Mas.</i>			<i>Fem.</i>	
	<i>Abs.</i>	<i>Cons.</i>		<i>Abs.</i>	<i>Cons.</i>
<i>sing.</i>	סוּם horse	סוּם		סוּסָה mare	סוּסָת
<i>plur.</i>	סוּסִים	סוּסִי		סוּסוֹת	סוּסוֹת
<i>dual</i>	סוּסִים	סוּסִי		סוּסָתַיִם	סוּסָתַי

In *mas. sing.* there is no change of termination.

In *mas. plur.* and *dual*, *im* and *ayim* elide the weak *m* and become *ê*.

In *fem. plur.* no change.

In *fem. sing.* the original ending is resumed (§ 16 Rem. *b*); and in *fem. dual ayim* becomes *ê* as in *mas.*, and tone-long *ā* is lost (§ 18).

3. *Use of the accusative ending.* The accus. ending has been retained in one particular usage. The *āh* is added to words to express *direction* or motion towards.—The ending in this use of it, which is probably a revival and extension of its former use, has not the tone. It may be appended to the plur., and even to the cons. state, as הָהָרָה *towards the mountain*; הַשָּׁמַיְמָה *heavenwards*; בֵּיתָה יוֹסֵף *to the house of Joseph*.

Rem. This *He* is called *He locale* by some. It cannot be used with *persons*, and has in many cases lost its strong sense of *direction to* and implies no more than *at* or *in*. It may even admit a prep. of motion before its word.

<i>The horse of the king</i>	}	סוּם הַמֶּלֶךְ	}	<i>The horses of the king</i>
<i>the king's horse</i>				<i>the king's horses</i>

Rule 1. The word in cons. state does not take the Art. The second noun is usually definite and the first is defined by its relation to it.

<i>The good horses of the king</i>	סוּסֵי הַמֶּלֶךְ הַטוֹבִים
<i>The good mare of the king</i>	סוּסַת הַ' הַטוֹבָה

Rule 2. An adj. qualifying a noun in cons. state must stand after the compound expression, and the noun in cons. being definite, the adj. has the Art.¹

Every day כל יום *All the day* כל היום
All the king's horses כָּל-סוּסֵי ה'

Rule 3. The word *all* is a noun and used in the cons. state.

north	צָפוֹן	valour } force }	חַיִל	bed	מִטָּה	poor	אֲבִיוֹן
four	אַרְבַּע	daughter	בַּת	war	מִלְחָמָה	queen	מַלְכָּה
wind	רוּחַ }	law	תּוֹרָה	wall	חוֹמָה	city	עִיר
spirit		command	מִצְוָה	flesh	בָּשָׂר	understanding	שָׂכָל
		to go down	יָרַד	to keep	שָׁמַר	to review	פָּקַד

EXERCISE. TRANSLATE.

לֹא שָׁתָה הָעָם מִיַּי הַיָּאָר; 2 לָקַח דָּוִד אֶבְיָגַיִל לְאִשָּׁה וְהָיָה
אִשָּׁה טוֹבַת שָׂכָל; 3 אֲבִיוֹנֵי הָעָם הֵם צְדִיקִים; 4 לֹא שָׁמְרֵנוּ
תּוֹרַת יְהוָה אֱלֹהֵי יִשְׂרָאֵל; 5 עָשָׂה הָשָׁר כְּמִצְוֹת הַמֶּלֶךְ;
6 וּבַחֲזוֹרַת יְהוָה לֹא הִלָּכְתָּ; 7 אֵלֶּה מִצְוֹת אֱלֹהֵי כְלִי-הָאָרֶץ
אֲשֶׁר פָּתַחְתִּי הַיּוֹם הַזֶּה; 8 שָׁבַב הַיָּלָד עַל-מִשַּׁת אִישׁ הָאֱלֹהִים;
9 בָּא חַיִל גָּדוֹל מִיִּירְפָּתִי הָאָרֶץ וּמֵאֲרָבַע רוֹחוֹת הַשָּׁמַיִם;
10 אֲבָלְנוּ מִכְּלִיעַץ הַבֶּן;⁴ 11 וּמִלִּפְתַּי הָאָרֶץ בַּח אִישׁ גִּבּוֹר
חַיִל; 12 הָיָה רָעַב בָּאָרֶץ וְאֲבָרָם יָרַד מִצִּירְיָמָה בִּי כִּבְדִּי הָרָעַב
בָּאָרֶץ;

¹ Abigail. ² Israel. ³ Dag. in *kaph* only in cons. ⁴ Observe the pausal vowels in 6, 9, 10, 11.

The great day of the Lord. The day of the Lord is great. The good queen of the land. All the people of the earth. All the king's good asses. The captain (prince) reviewed all the mighty-men (heroes) of valour and all the people of war. In the two-sides of the temple. I have gone northward. We are gone down to-bades (Sh'ôl). He went towards-the-mountain. We slew the

¹ The adj. agrees with its noun in gend. and numb. but not in *state*. The cons. is euphonic as well as syntactical and must be followed immediately by the word to which it subordinates itself.

man's ass. The people did not drink from the waters of the rivers for they *were* blood.¹ The law of the lord is good. Thou hast not kept the commandments of the God of all the earth. The spirit of God *was* upon the waters. God of the spirits *that belong* to all flesh. I have broken down all the walls of the city. Thou hast kept the poor of the land from all ill. Thou hast eaten of the tree of the garden.

¹ In dependent clauses with *כִּי* *for, that* &c. the pronoun is put last.

§ 18. THE FIRST DECLENSION.*

Nouns may be arranged in Declensions according to the internal vowel changes produced by alteration in the place of Tone occasioned by *Inflexion* (§ 16. 2). Many forms of Nouns, however, contain unchangeable vowels, i. e. vowels pure long, or diphthongal, or unchangeable from position, as גִּבּוֹר (*gibbôr*), *a hero*, אֶבְיֹן (*'ebh-yôn*), *poor*, in both of which the first vowel is unchangeable by position, and the second pure long, and consequently unchangeable by nature (§ 6. 1). Such Nouns, as they suffer no internal change from inflexion, do not seem to require classification; they are indeclinable.¹

The forms that suffer change are those having *tone-long* vowels. These vowels, having been rarely expressed by the so-called *Vowel-letters* (§ 2. 3), may very generally be distinguished from pure-long, and diphthongal, vowels, which were very often so expressed (§ 2. 3 Rem.). In general only *qameç* and *çere* are tone-long in nouns, *holem* being for the most part unchangeably long.

The forms with changeable vowels seem capable of being generalized under *three* classes or Declensions.

* The principles stated in § 6 should be fully understood here; and it should be remembered that, when words are increased at the end, the accent plants itself upon the significant inflectional addition (§ 5. 1).

¹ Such forms are those numbered 8, 14, 15, 16, 20, 23 in the Table of Common Nominal Forms in the Appendix of Paradigms, and a number of other Forms not given in that Table. These forms with unchangeable vowels might be called a First Declension, in which case the Declensions would amount in all to *four*.

1. A large number of words are of the same form as the *perfect* of verbs, and are chiefly participles or adjectives, though many are substantives. With these may be classed some other forms of words that are subject to the same laws. Together they may be called

THE FIRST DECLENSION.

They are words having:

\bar{a} in the pretone, or \bar{a} in the tone, or \bar{a} in both places.

Rules for declension. 1. With inflectional additions the accent is shifted a place, and the tone-long pretonic \bar{a} \bar{e} is lost, i. e. becomes vocal sh^eva, by § 6. 2 c.

2. The very hurried utterance of the construct produces, in addition to this loss of the pretonic vowel, a contraction of the tone-vowel \bar{a} \bar{e} , that is the shortening of it in a shut syllable (*sing.*), and the loss of it in an open one (*plur.*)

		<i>Plur.</i>	<i>Cons. sing.</i>	<i>Cons. plur.</i>
1) upright	יָשָׁר	יִשְׂרִים	יִשָּׁר	יִשְׂרִי (= יִשְׂרִי)
2) old	זָקֵן	זִקְנִים	זִקֵּן	זִקְנִי (= זִקְנִי)
3) great	גָּדוֹל	גִּדּוּלִים	גִּדּוֹל	גִּדּוּלִי
4) blessed	בָּרוּךְ	בְּרוּכִים	בְּרוּךְ	בְּרוּכִי
5) overseer	פֶּקִיד	פִּקְדִּים	פִּקִּיד	פִּקְדִּי
6) heart	לֵב	לִבּוֹת	לֵב	לִבּוֹת (= לִבּוֹת)
7) star	כּוֹכָב	כּוֹכְבִים	כּוֹכָב	כּוֹכְבִי
8) desert	מִדְבָּר	מִדְבָּרִים	מִדְבָּר	מִדְבָּרִי

Rem. *a.* Tone-long \bar{o} does not appear much in nouns, but see § 29. The forms 1, 2, 3 with vowels $a—a$, $a—e$, $a—o$, may be considered the typical forms of this declension, see § 22. The forms 4, 5 are pass. participles, and 6 is a less common nominal formation. The forms 7, 8 shew that if the pretonic be immutable there is no change except in Cons., rule 1 having no application. A very few forms without \bar{a} are similarly inflected. See Add. Notes.

Rem. *b.* The form $a—e$, has a in *cons. sing.*, as no other short vowel can stand in the final accented shut (§ 6. Rem. *b*). If it be desired to retain the e sound, the form זִקְנִי with Maqqeph can be used, comp. § 10. 4.

The *new* syllables that arise are *half open* (§ 6. 2 e), as in *heart*, *lîbhkhôth*, No. 6.

2. *Feminine nouns*. When the distinctive termination of the fem. noun is not *final*, its softening into *āh* cannot have place, the real ending *ath* must be assumed as base, and then the above two laws apply as to other nouns.

righteousness	צָדִיקָה (= צִדְקָת)	cons.	(צִדְקָת) (= צָדִיקָת)
elder	זָקֵנָה (= זִקְנָת)	cons.	(זִקְנָת) (= זָקֵנָת)
righteousnesses	צִדְקוֹת	cons.	(צִדְקוֹת) (= צָדִיקוֹת)

3. A few monosyllables with changeable vowels (*ā ē*) in the tone attach themselves to this declension. They are probably real dissyllables which have undergone contraction. The chief are יָד *hand*, דָּם *blood*, דָּג *fish*, עֵץ *tree*. As they want the pretonic vowel the same law that applies to *star* will apply to them. See Add. Notes to First Declension.

fish דָּג cons. דָּג plur. דָּגִים cons. pl. דָּגֵי

WORDS FOR PRACTICE.

male	זָכָר	holy	קָדוֹשׁ	perfect	תָּמִים
word	דָּבָר	short	קָצֵר	lip	שִׁפָּה
proverb	מָשָׁל	luminary	מָאוֹר	blessing	בְּרָכָה
heavy	כָּבֵד	prophet	נָבִיא	vengeance	נִקְמָה
leopard	נִמְר	fat	בָּרִיא	corpse	נִבְלָה

Exerc. Write the *cons. sing.* and the *abs.* and *cons. pl.* of the above words. (The *abs.* and *cons. dual* of *lip*.)

two שְׁנַיִם sand חוֹל to gather אָסַף to lift up נָשָׂא sea יָם
there שָׁם face פָּנִים plur.

EXERCISE. PARSE AND TRANSLATE.

בְּרִיאוֹת, דָּגַת, נְבִיאִי, יִשְׂרָאֵל, רִקִּיעַ, לְבָבוֹת, מָאוֹר, מִשְׁלִי,
כָּבֵד, לִבִּי, פְּקִידִי, לֵב, שְׁפָחִי, נִקְמַת, בְּרָכוֹת, יָדָם:
וְחִשָּׁךְ עַל־פְּנֵי הַמַּיִם: 2 פָּתַח הַנָּבִיא אֶת־פְּלִי־דִבְרָיו בַּסֶּפֶר:
3 דָּהָה דָּבַר יְהוָה אֶל־הַנְּבִיאִים: 4 תּוֹרַת יְהוָה בְּלִבִּי הִצַּדִּיקִים:
5 פָּתַחְתִּי לָעַם יְהוָה אֶת־פְּלִי־דִבְרֵי תּוֹרַת יְהוָה: 6 לֹא דָהָה שָׁם

אִישׁ מִזְקִנִּי יִשְׂרָאֵל: 7 נָתַן אֱלֹהִים אֶת־שִׁנִּי הַמְּאֹרוֹת הַגְּדֹלִים
 בְּרָקִיעַ הַשָּׁמַיִם: 8 אָסַף הָאֵשׁ חֵיל פֶּבֶר פְּכוּכֵי הַשָּׁמַיִם וְכָחוֹל
 אֲשֶׁר עַל־שִׁפְתֵי הַיָּם: 9 אָמַר ¹יִצְחָק הַקּוֹל קוֹל ²יַעֲקֹב וְהַיָּדִים
 יְדֵי ³יִעֲשֹׂו: 10 נָשָׂא הַנָּבִיא הַזֶּה אֶת־נִבְלַת אִישׁ הָאֱלֹהִים אֶל־
 הַחֲבֹר:

¹ Isaac. ² Jacob. ³ Esau.

The law of the Lord is perfect. The king saw the fat kine upon the bank (lip) of the river. We have eaten the flesh of fat oxen. The words of the lips of the Lord *are* upright. I *am* not a man of words. Good words *are* the words of the law of the Lord. The waters *are* upon the face of all the earth. We have heard the words of the holy prophets of God. Thou hast kept the hearts of this people from evil. Very great *are* the righteousnesses of God. Blessed *are* the upright of heart. The vengeance of the people *was* great. The day of vengeance *is* in the heart of God. The proverbs of the king *are* perfect. All the fishes of the river. The desert of the sea.

§ 19. THE PRONOMINAL SUFFIXES.

The separate Personal Pronouns are used only to express the Nominative or as Subject (§ 12).

Hebrew has not largely developed the adjective; instead of saying *holy hill*, *silver idol*, it says *hill of holiness*, *idol of silver*, and the like. Similarly for *my horse* it says *horse of me*. The possessive pronouns *my*, *thy*, *his*, *our* &c. are altogether wanting. But the noun being placed before the pronoun in the Genitive, two effects followed:

first, the pronouns had not the strength of nouns and could not maintain themselves as separate words, and so became attracted in the form of *Suffixes* to the noun preceding them;

and *second*, the noun itself, which before an independent word would have stood in the form of the *Const.*, underwent before these lighter fragments attached to itself a less degree of shortening, only a few of the more heavily accented Suffixes having the power to throw it into the *Const.* form.

Thus the Suffixes are divided into *light* and *heavy*; all

are light, except those to a singular noun which express *your* mas. and fem., and those to a plur. noun which express *your* and *their* mas. and fem.

The light suffixes affect a noun like the Plur. or Du. termination, the heavy throw it into the form of the Const. state.

Particles, such as *Prepositions* and *Adverbs*, are generally *Nouns* in a fragmentary condition, and may take Suffixes, which are attached to them precisely as to Nouns. See § 49.

NOUN WITH SUFFIXES.

	<i>Mas.</i>		<i>Fem.</i>	
	סוּם	דָּבָר	סוּסָה	צְדָקָה
<i>Singular noun</i>	(horse)	(word)	(mare)	(righteousness)
<i>sing.</i> 1 <i>c.</i> my	סוּמִי	דְּבָרִי	סוּסָתִי	צְדָקָתִי
2 <i>m.</i> thy	סוּסֶיךָ	דְּבָרְךָ	סוּסָתְךָ	צְדָקָתְךָ
2 <i>f.</i> thy	סוּסֶיךָ	"	סוּסָתְךָ	"
3 <i>m.</i> his	סוּמוֹ	"	סוּסָתּוֹ	"
3 <i>f.</i> her	סוּסֶיהָ	"	סוּסָתֶיהָ	"
<i>plur.</i> 1 <i>c.</i> our	סוּמֵינוּ	"	סוּסָתֵינוּ	"
2 <i>m.</i> your	סוּסֵיכֶם	דְּבָרְכֶם	סוּסָתֵכֶם	צְדָקָתֵכֶם
2 <i>f.</i> your	סוּסֵיכֶן	"	סוּסָתֵכֶן	"
3 <i>m.</i> their	סוּסֵהֶם	דְּבָרֵהֶם	סוּסָתֵהֶם	צְדָקָתֵהֶם
3 <i>f.</i> their	סוּסֵיהֶן	"	סוּסָתֵיהֶן	"
<i>Plural noun</i>	סוּמִים	דְּבָרִים	סוּסוֹת	צְדָקוֹת
	(horses)	(words)	(mares)	(righteousnesses)
<i>sing.</i> 1 <i>c.</i> my	סוּמִי	דְּבָרִי	סוּסוֹתִי	צְדָקוֹתִי
2 <i>m.</i> thy	סוּסֶיךָ	"	סוּסוֹתֶיךָ	"
2 <i>f.</i> thy	סוּסֶיךָ	"	סוּסוֹתֶיךָ	"
3 <i>m.</i> his	סוּמוֹ	"	סוּסוֹתָיו	"
3 <i>f.</i> her	סוּסֶיהָ	"	סוּסוֹתֶיהָ	"
<i>plur.</i> 1 <i>c.</i> our	סוּמֵינוּ	"	סוּסוֹתֵינוּ	"
2 <i>m.</i> your	סוּסֵיכֶם	דְּבָרֵיכֶם	סוּסוֹתֵיכֶם	צְדָקוֹתֵיכֶם
2 <i>f.</i> your	סוּסֵיכֶן	"	סוּסוֹתֵיכֶן	"
3 <i>m.</i> their	סוּסֵיהֶם	"	סוּסוֹתֵיהֶם	(תָּם) "
3 <i>f.</i> their	סוּסֵיהֶן	"	סוּסוֹתֵיהֶן	"

NB. The *dual* takes the same Suffixes as the plural. The suffixes of *sing.* nouns are sometimes joined to *fem. pl.*, particularly 3 *pl.*, נַפְשוֹתָם *their souls*.

Rem. *a*. The suffixes of 2. *pers.* *ka, k, kem, ken*, are for *ta, t, tem, ten*, according to an interchange of *t* and *k* frequent in language (§ 12). No *Dag.* in *k* by Note p. 17.

In the other persons the fragmentary element of the pronoun may readily be seen.

Rem. *b*. The helping vowel between the stem and the suffix seems in all cases traceable to *i* or *a*. Comp. § 17. 1. In the 1st and 2nd person the *i* sound prevailed as base, *şuşî, şuşékha, şuşekh, şuşēnu*. Forms with *a* are rare. Job 22. 20.

In 3. *pers.* the *a* sound prevailed, as 3 *mas.* *şuşáhu*=*şuşaw*=*şuşô*; 3 *fem.* *şuşāh*; 3 *pl.* *şuşáhem* or *şuşáham* (2 Sam. 23. 6)=*şuşām*. Forms with *e* in *ihu, éha* are rare (§ 45). Gen. 1. 21.

Rem. *c*. Peculiarities are common. Sing. noun: 2 *m.* in *p.* סוֹפֶה, Gen. 4. 11; plenary writing, סוֹפֶה Gen. 3. 9; 10. 19; 27. 37, Ex 13. 16. In 2 *f.* כִּי, Jer. 11. 15, Ps. 103. 3. In 3 *m.* old form אֶתֶּלֶּה *his tent*, Gen. 9. 21; 35. 21; 49. 11. After vowels *hu* (§ 45, see Irreg. nouns); otherwise, Gen. 1. 12, Jud. 19. 24, Job 25. 3. In 3 *f.* mappiq omitted, Is. 23. 17, Ps. 48. 14. In some cases the *fem.* termination appears dropped, Gen. 40. 10 נָצַחַה for נָצַחַתָּה, Zech. 4. 2, Prov. 7. 8, Job 11. 9, cf. Hos. 13. 2, Ps. 49. 15; 55. 16 (Ez. 32. 27?). Rarely in 1 *pl.* *ānu*, Ruth 3. 2, Job 22. 20; on particles cf. § 49. In 2 *pl. f.* *kénah*, Ez. 23. 48, 49. In 3 *pl. m.* מֹנֶה, Ps. 17. 10 (cf. לֹמֶה § 49). In some cases מֹנֶה appears 3 *sing.*, cf. Job 20. 23; 22. 2; 27. 23 (Is. 53. 8? Ps. 11. 7?). Uncontracted form 2 Sam. 23. 6. In 3 *pl. f.* נָהַ, Gen. 21. 29; 42. 36; נָהַ, Gen. 41. 21; נָהַ, 1 K. 7. 37, Ez. 16. 53. After vowels *hen* (§ 45), and otherwise, Gen. 21. 28, Lev. 3. 16, Ez. 16. 53, cf. Is. 3. 17.

Plur. suff. often defectively written by omission of *yod*, e. g. 3 *m.* סוֹפֶה, Gen. 33. 4, 1 Sam. 18. 22, Ps. 10. 5; 24. 6; 3 *pl. m.* Gen. 10. 5; 43. 11; 3 *pl. f.* Gen. 4. 4.—Peculiar forms are: 2 *f.* יָכִי 2 K. 4. 3, Ps. 103. 3, 4, 5; 2 *pl. f.* *kénah*, Ez. 13. 20; 3 *pl. m.* יָמוֹ Ps. 2. 3, 5, Deut. 32. 37, 38; 33. 29; *hénah* Ezek. 40. 16; 3 *pl. f.* *hénah* Ez. 1. 11.

My good horse סוֹפֶה הַטוֹב *Your evil words* דְּבָרֶיְכֶם הָרָעִים

Rule. The noun with Suffix being really in the Cons. and definite, the rules for the Cons. apply to it and its adj.—it does not take the Art. and its adj. does. § 17 Rules 1. 2.

<i>face</i> פָּנִים	<i>son</i> בֶּן	<i>pl.</i> בָּנִים	<i>daughter</i> בַּת	<i>pl.</i> בָּנוֹת
<i>my face</i> פָּנַי			<i>the man's face</i> פָּנֵי הָאִישׁ	
<i>before me</i> לִפְנֵי			<i>before the man</i> לִפְנֵי הָאִישׁ	
<i>after</i> אַחֲרַי			<i>after me</i> אַחֲרַי	

EXERCISE. TRANSLATE.

תִּזְכְּרוּ, שְׂפָתָיו, בִּרְכָתְךָ, בְּרִיךְ, מְשִׁלִּיכֶם, מִקֹּמָה, מִבְּשָׂרִי, בְּשִׁרְכֶם,
לִפְנֵי, לִפְנֵיךָ, שְׂפָתֶיךָ, בְּלִימִי, לְבַבִּי, בְּנִיחֶם, יְדִי, יָדוֹ, תִּזְכְּרוּם,
יְדִיָּהּ;

יָצָא¹ לוֹט² אֶל־הָאֲנָשִׁים הַפְתָּחָה וְהִלָּחַת סָגַר אַחֲרָיו: 2 וְאַחֲרָיו
תָּקַע בְּשׁוֹפָר בְּהָר אֶזְרָאִים וּבְנֵי יִשְׂרָאֵל יָרְדוּ מִן־הָהָר וְהוּא
לִפְנֵיהֶם: 3 הוּא יְהוָה אֱלֹהֵינוּ בְּכָל־הָאָרֶץ מְשַׁפְּטוֹ: זָכַר לְעוֹלָם
בְּרִיתוֹ אֲשֶׁר פָּרַח אֶת־אֲבֹתָהֶם: כִּי חֶסֶד יְהוָה מֵעוֹלָם וְעַד־עוֹלָם
עַל־יִרְאָיו וְצִדְקָתוֹ לִבְנֵי בָנִים: וְאֵי עָלֶיךָ בְּטַחְתִּי יְהוָה אֱמַרְתִּי
אֱלֹהֵי⁴ אָתָּה: מָה רַב טוֹבָךָ אֲשֶׁר צִנֵּנָתָ לִירְאֶיךָ פָּעַלְתָּ לַבְּטָחִים
אֶתְּ⁴ בְּךָ נִגַּד בְּנֵי אָדָם: מָה אֶהְבֵּתִי⁴ תִּזְכְּרוּךָ כָּל־הַיּוֹם הוּא שִׁיחֵתִי:

¹ Lot. ² *pl.* of אִישׁ. See Table of *Irreg. Nouns.* ³ Ehud.

⁴ Words in *pause*. See § 10. 5.

Your blessings. Her corpse. My commandments. Her lips. Thy words. His face; her face; my face. And his words we heard out of the fire. Thy law *is* in my heart O my God. God has redeemed his holy *ones*. He went down to-Sheol unto his sons. The Cherub put out his hands. Thou hast heard my voice out of thy temple. We sat before her. The words of thy (*f.*) lips *are* as the sand which *is* upon the shore of the sea. He came and in his hand a sword. Very good *are* the proverbs of his lips. We have sold our asses. Ye *are* my sons and my daughters saith (*perf.*) your God. My heart *is* in his law continually. I have kept all his commandments. Thou hast kept their heart, O our God. I have kept your hearts. The day of vengeance *is* in his heart. Thou hast kept my law and my commands. He lifted his corpse upon the ass. Their hearts *are* fat. Thy perfect law. This *is* flesh from my flesh. By (in) all his great prophets.

§ 20. THE VERB.

1. *Root.* The root of a verb is considered to be the 3rd *sing. mas. perf.* of the simple form (15. 2). This form is called *Qal* "light", in distinction from all the other forms,

which are heavy, being loaded by additional inflectional letters.

2. *Tenses*. The verb has not *Tenses* strictly speaking. It has two forms, which express not time but action; the one expresses a finished action, and is called the *perfect*, the other an unfinished action, and is called the *imperfect*.

The perfect action includes all *past tenses* of other languages, such as perfect and pluperfect (indic. and subjunctive), and future perf. The imperfect includes all *imperfect tenses* e. g. present (especially of general truths), the classical imperfect, and the future. The first form is often called the *preterite*, and the second the *future*, but these designations are proper to Tenses and are too limited.

3. *Moods*. Both the perfect and imperfect may be *indicative*; the subjective moods (subjunctive, optative &c.) are generally expressed by the *imperfect* and its modifications (§ 23).

Besides, there is an *imperative* which is also derived from the imperf. And there are two forms of infinitive, called *absolute* and *construct*, the latter being a gerund.

4. *Degrees of the stem idea*. The stem idea or meaning of the verb is presented in *three* conditions or degrees: the Simple, as *to eat*; the Intensive, as *to eat much, often, greedily*; and the extensive or Causative, extending the action over a second agent, as *to make to eat, to give one to eat*.

Each of these three conditions of the stem idea appears in three voices, Active, Passive, and middle or Reflexive, though some parts are now lost. Thus:

<i>Simple.</i>	<i>Intensive.</i>	<i>Extensive or Causative.</i>
act.	act.	act.
—	pass.	pass.
reflexive. ¹	reflex.	—

¹ It is not in strict accordance with the methods of Shemitic grammar to call the Reflexive a voice. The reflexives are considered independent

5. *Conjugations.* What are called in other languages conjugations, do not exist. The various classes of irregular or weak verbs most nearly correspond to conjugations. The above seven parts are all growths of the original simple stem, which undergoes some modification, consonantal or vocalic, to produce them.

6. *Inflection.* Inflection to express person takes place by the connexion of the significant parts of the personal pronoun with the stem (§ 12 and 15. 2); and the third sing. as simplest is taken first, then the second, and finally the first. In an action which is finished rather the action itself than the actor is prominent: hence in the perfect the stem is put before the personal designations. In the imperfect, or action going on, the actor is more prominent, and the personal modification is prefixed.

THE PERFECT.

<i>Sing.</i>		<i>Plur.</i>	
3 <i>mas.</i>	קָטַל he killed &c.	3 <i>c.</i>	קָטְלוּ they &c. (רם = רם)
3 <i>f.</i>	קָטְלָה she "		<i>pl.</i> of רָאוּ
2 <i>m.</i>	קָטַלְתָּ thou "	2 <i>m.</i>	קָטְלֶתֶם ye (<i>tem</i> of 'attem)
2 <i>f.</i>	קָטַלְתְּ "	2 <i>f.</i>	קָטְלֶיֶן " (<i>ten</i> of 'atten)
1 <i>c.</i>	קָטַלְתִּי I	1 <i>c.</i>	קָטַלְנוּ we

The terminations *tem*, *ten* are heavy, and, removing the accent, destroy the tone-long vowel in first syllable (§ 6.2c). Of great importance are the vocalic additions *a i u*, which bring out the peculiarity of the verb, thus:

In verbal inflection with vocalic additions the vowels á ē ō in the tone syllable are lost, i. e. become vocal sh'va (§ 6. Rem. c, p. 17).

formations, which may even have a passive; at the same time from the meaning of these forms they not unnaturally take the place of the pass., which they have altogether superseded in Aramean and Ethiopic. The above scheme, therefore, though an accommodation to Western methods, is not altogether without ground even from Shemitic usage.

Uses of the perfect. The Perf. expresses:

- a) The Aorist (Past), *he killed.*
- b) The Perfect, *he has killed.*
- c) The Pluperfect, *he had killed.*
- d) The Future Perfect, *he shall have killed.* (See § 46.)

Rem. For *fem. āh*, the original *ath* may occasionally be met with, § 16. Rem. *b*, Deut. 32. 36; and for *t* of 2 *f. s.* occasionally *ti*, § 12. Rem. *b*, esp. in Jer. and Ez., e. g. Jer. 2. 33; 3. 4, 5, also 2. 20 rightly read. Plenary writing in 2 *s. m.*, Gen. 31. 30, Mal. 2. 14. Compare § 31. For *û* of 3 *plur.* *ûn* is found in two or three cases, Deut. 8. 3, 16, Is. 26. 16.—In *pause* קָטַלְתָּ, קָטַלְתָּ &c., § 10. 5.

covenant	בְּרִית	statute	פְּקוּד	latter end	אַחֲרִית	seraph	שֶׁרָף
to fall	נָפַל	to burn	שָׂרַף	to fly	עָף	to forget	שָׁכַח
unto	אֶל	unto me	אֵלַי	unto you	אֵלֵיכֶם	behold	הִנֵּה, הֵן

EXERCISE. TRANSLATE.

לֹא שָׁמְרָתָּ בְּרִיתִי: 2 לֹא שָׁמְרוּ תוֹרָתְךָ: 3 שָׁמְרָתִי פְּקוּדֶיךָ בְּכָל־
 לִבִּי: 4 לֹא זָכַרְתָּ אַחֲרִיתָהּ: 5 שָׂכַחוּ אֶת־אֱלֹהֵיהֶם: 6 אֶת־קוֹלְךָ
 שָׁמְעֵנוּ מִן־הָאֵשׁ: 7 אָמַר יְהוָה הֵן בְּנֵי יִשְׂרָאֵל לֹא שָׁמְעוּ אֵלַי:
 8 לָמָּה נָפַלִי פְּנִיךָ: 9 שָׂפְכוּ דָמַיִם בַּמַּיִם: 10 שָׂרַפְתָּם הָעִיר
 בָּאֵשׁ: 11 רָאֵה אֱלֹהִים אֶת־פְּלִאֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד:
 12 אָמַר שְׂבוּאֵל אֶל־הָעָם אֶת־שׁוֹר מִי לִקְחָתִי וְהַמּוֹר מִי לִקְחָתִי
 וְאֶת־מִי עָשָׂקְתִי וּמִי לִקְחָתִי כָפָר: וְכָל־הָעָם אָמַר לֹא עָשָׂקְתָּ
 אִישׁ וְלֹא לִקְחָתָּ מִיֵּד אִישׁ מֵאוֹמֶה: 13 עַתָּה אֵלַי אֶחָד מִן־הַשָּׂרָפִים
 וּבִדְרוֹ רֹאפֶה בְּמִלְקָתָם לָקַח מֵעַל הַמִּזְבֵּחַ:

¹ Moses.

² Samuel.

Ye did not keep my words. The woman stood before the king. The fire of God fell from heaven. God set (gave) luminaries in the firmament of the heavens. All the fishes of the sea perished in the waters. All the males fell before the sword. The heavens of the heavens are God's (*dat.*) and the earth he has given to the sons of man. Thou hast fallen o (*art.*) city in the heart of the sea. Thou hast kept the hearts of this people from all ill. I kept my tongue

from evil words. These *are* the proverbs of the wise king of Israel. We heard his voice from his temple. Their faces fell. We leant our hands upon her head. The blessing of Jehovah *be* upon thy children (sons). We sat by (upon) the waters, of the great rivers. Ye have burnt their city in the fire. Ye have not kept my law and my judgments. She bare to her husband a son to his old age. Ye have forgotten my words and the proverbs of my lips. On the seventh day God rested from the work which he had made.

§ 21. THE IMPERFECT &c.

1. *Imperfect and Imperative.**Imperfect.**Imperative*

sing. 3 *mas.* יִקְטֹל he *will, may* &c *kill, is, was,*
killing &c.

3 *fem.* תִּקְטֹל she „ „

2 *m.* תִּקְטֹל thou „

קָטַל *kill* thou

2 *f.* תִּקְטְלִי thou „

קָטְלִי „ „

1 *c.* אֶקְטֹל I „

plur. 3 *m.* יִקְטְלוּ they „

3 *f.* תִּקְטְלֶנָּה they „

2 *m.* תִּקְטְלוּ ye „

קָטְלוּ *kill* ye

2 *f.* תִּקְטְלֶנָּה „ „

קָטְלֶנָּה „ „

1 *c.* נִקְטֹל we „

2. *The Infinitive.*

Inf. cons. קָטַל *to kill* (admitting the nominal prefixes and affixes).

Inf. abs. קָטוּל *to kill* (admitting no prefix and affix).

3. *The Participle.*

Act. Part. m. קָטֹל or קָטֵל *pl.* קָטְלִים *killing*

f. קָטְלָה or קָטְלָת *pl.* קָטְלוֹת „

Pass. Part. m. קָטוּל *pl.* קָטוּלִים *killed*

f. קָטוּלָה &c.

Uses of the Imperfect. The Impf. expresses:

- a) The Present, *he kills* (especially of general truths).
- b) The Imperfect, *he killed* (particularly of repeated past acts).
- c) The Future, *he will kill*.
- d) The Potential, *he may or can kill, might, could, would &c. kill* (See § 46).

Rem. *a.* The abstract noun which appears as *infin. cons.*, may be considered to lie at the root of the impf. and the imper. The prefixes and affixes are fragments of the personal pronouns, though rather more obscured than in the perfect. The terminations ךֿ— and ם— are probably worn down from ךֿי— and םי—. The latter is still common, both in 2 *pl.* and 3 *pl.*, Gen. 18. 28, 29; 32. 20, Ex. 9. 29. The termination ךֿי— has the *tone*; in pause the preceding vowel is often lengthened, Josh. 4. 6, Ru. 2. 9. In 2 *f. s.* ךֿי— occurs seven times, always with *tone*, 1 Sam. 1. 14, Ru. 2. 8, 21; 3. 4, 18, Is. 45. 10, Jer. 31. 22.

Rem. *b.* The imper. is the impf. stripped of the pronominal prefixes. It has only 2nd pers., and has recourse to the impf. for all others. The first syllable of imper. is half open. (§ 6 Note, p. 17.) *Fem. pl.* is sometimes written defectively, Ru. 1. 9, Gen. 4. 23, Ex. 2. 20, so in impf. Gen. 27. 1; 30. 38; 33. 6.—In pause the original vowel of sing. returns, Zech. 7. 9; so in impf. Prov. 8. 15. § 10. 5 c).

Rem. *c.* The Simple Form or *Qal* has two Participles. The Pass. Part. is the only remaining part of the lost Passive.

He left off counting חָדַל לִסְפֹּר

He would not keep לֹא אָבָה שְׁמֹר

Rule. One verb subordinates another to itself in the *Infin. Cons.*, either simply, or more commonly in Prose by the Prep. ל *to*.

to judge שָׁפַט	to bury קָבַר	to watch שָׁמַר	to eat אָכַל
a judge <i>part.</i> שָׁפֵט	grave קֶבֶר	watchman <i>part.</i> שֹׁמֵר	food אֹכֶל
to buy שָׁבַר	to steal גָּנַב	to pursue רָדַף	to cut כָּרַת
dead מָת	lord, husband, Baal בָּעַל		

EXERCISE. TRANSLATE AND PARSE.

אֲשָׁמַר, לְשָׁמַר, שְׁמָרוּ, תִּשְׁמְרוּ, תִּשְׁמְרוּ, וְשָׁמַרְוָה, נִשְׁמְרוּ, גְּנוּבִים,
גְּנוּב, תִּתְּקַדְדוּ, תִּתְּקַדְדוּ, זָכַר, כָּרְתִים, הִרְשִׁי, רָבִישָׁת, תִּשְׁמְרִינָה:

לֹא תִגְנוֹב: 2 לֹא תִשְׁמְרוּ אֶת־מִשְׁפָּטֵיהֶם: 3 אֲנִי־נִכְרַת עַצְמִי
 מִן־הָהָר: 4 רִדְפוּ אַחֲרָיו: 5 אֲמַרְתִּי לְשֹׁמֵר דְּבָרִי: 6 מִשְׁלִי
 הָעַם הַזֶּה: 7 מִי וְשֹׁפֵן בְּהָר יִהְיֶה: הוֹלֵךְ תָּמִים וְפָעַל צָדֵק
 וְדָבָר אֱמֶת בְּלִבּוֹ: לֹא רָגַל עַל־לִשְׁנוֹ וְחִרְפָּה לֹא נָשָׂא עַל־קִרְבּוֹ:
 8 בָּא יוֹסֵף מִצָּרַץ² מִצָּרִים לִקְבֹּר אֶת־עַקֵּב: 9 קָבְרוּ אֶת־נִבְלַת
 הַנְּבִיא הַזֶּה בְּקָבֶר אִשׁ הָאֱלֹהִים קְבוּר שָׁם: 10 יָרְדוּ בְּנֵי
 יַעֲקֹב מִצִּיּוֹן³ לְשֹׁבְרֵ־אֶבֶן: 11 וְעָתָה קִבֹּץ אֵלֶי אֶת־כָּל־יִשְׂרָאֵל
 אֶל־הָהָר הַפְּרָמִל וְאֶת־נְבִיאֵי הַבַּעַל וְנְבִיאֵי הָאֲשֵׁרָה אֲרַבַּע בִּמְאוֹת
 אֲכָלִי שְׁלֹחַן⁴ אֵינִי: 12 וְיִדְבֹּרָה אִשָּׁה נְבִיאָה הִיא שֹׁפְטָה אֶת־
 יִשְׂרָאֵל בַּעַת תְּהִיָּא: וְהִיא יוֹשֶׁבֶת תַּחַת־תֹּמָר דְּבוּרָה בְּהָר אֶפְרַיִם:
 13 אָמַר אֱלֹהִים אֶל־אַבְיִמֶלֶךְ בְּחֹלוֹם הִלְלָה הָיָה אֶתָּה מִיֵּת
 עַל־הָאִשָּׁה אֲשֶׁר לָקַחְתָּ וְהִיא בָּעֵלְת בָּעַל:

¹ Joseph. ² Egypt. ³ See § 10.4. ⁴ Jezebel. ⁵ Deborah. ⁶ Abimelech.

I will pursue after her. I promised (said) to pursue after them. Pursue after me. He set the stars in the firmament of the heavens to rule over the night. Jehovah will judge this people. A city shedding blood like water. In that day I will pour out my spirit upon all flesh. Keep this man. Ye shall keep your hearts from all ill. We have left off counting. They left off counting the proverbs of his lips for they *were* as the sand which *is* upon the shore of the sea. His commandments and his words will we keep. His children (sons) will keep his covenant. Hands shedding¹ blood. But I would seek unto God. He came to shed blood. We will burn your city with (in the) fire. Bury my corpse in the grave where² the prophets are buried (*part.*).

§ 22. THE VERB TRANSITIVE AND INTRANSITIVE (ACTIVE AND STATIVE).

(See Paradigm of Regular Verb.)

1. The perf. Qal may end in any of the three vowels *ā ē ō*, *ā* taking the place of *ā* (§ 6 Rem. c). Verbs are named

¹ Verbs and adj. having no dual use the plural with a dual noun.

² See Vocab. under "who".

according to these vowels *a*, *e* and *o* verbs. Verbs ending in *a* are transitive, verbs in *e* and *o* are intransitive, though these terms in Hebrew do not quite correspond to the same terms in the Western languages. The class of intransitive verbs is very wide, embracing words that describe the *condition* of the subject (as *to be full*, *to thirst*, *to fear*, *to love*), even though capable of taking an object after them. The term *Stative* verbs, i. e. verbs of *state*, is used by some grammarians.

Formation of Impf. The Perf. in *a* (Active verb) gives the Impf. in *ō*, קָטַל, יִקְטֹל; the Perf. not in *a* (Stative verb) gives the Impf. in *a*, קָבַד, יִקְבֹּד.

Formation of Imper. and Inf. Cons. The Imper. and Inf. Cons. agree with the Imperf., being in *ō* in Active verbs, and in *a* in Stative verbs. But see Rem. *d*.

Form of the Participle. The Active verb has the Part. of the form קָטַל; the Part. of the Stative verb is the same as the Perfect, קָבַד *drawing near*.

Rem. *a*. The class of Stative verbs is very numerous. It consists of words which express *a*) a bodily or physical state, as *to be great*, *little*, *smooth*, *deep*, *short*, *old*, and the like; *b*) an affection of the mind or act of the senses (except *sight*), as *to mourn*, *rejoice*, *hate*, *hear* &c.; *c*) actions intransitive, or actions in which the reflex influence of the action upon the subject is very prominent, as *to die*, *approach*, *wear* (clothes), *hew wood* &c.

Rem. *b*. Forms with *ē* express a temporary state, those with *ō* a state permanent, but this distinction is not now observed in verbs, though it is still quite prevalent in the participial adjectives derived from them. Verbs in *ō* do not now number over half a score, but the *ē* verbs are very numerous. Only a very few, however, have *ē* invariably, this vowel being usually sharpened, except when in pause or in the open pretonic syllable, into *ā*.

Rem. *c*. The *ō* verbs retain the *ō* throughout the perfect; in *2nd plur.* *ō* becomes *o* by loss of the accent. See Parad.

Rem. *d*. The rule given regarding the agreement of Inf. Cons. with the Impf. is true in theory, but in point of fact the Inf. Cons. even in Stative verbs is generally in *ō*; the number of forms in *a* is now very small in the Strong verb, e. g. שָׁכַב *to lie*, usually, Gen. 39. 10, 14, and others occasionally, Eccl. 12. 4, cf. Prov. 10. 21; 21. 4, Is. 58. 9.

From both types of the Infin. Cons. a *fem.* has been formed, viz. קָטְלָה (*qotlāh*) from קָטַל, and קָטְלָה (*qitlāh*) from קָטַל. Both forms are mostly used by Stative verbs. Gen. 24 36, Deut. 11. 22. Comp. §§ 29, 31.¹

To be great } גדל
become great }
to be able יכל
to be sweet מתק

to be holy	קדש	to fear	ירא	to be little	קטן
holy	קדוש	fearing	"	little	"
to be old	זקן	to draw near	קרב	to hear	שמע
to be just	צדק	to learn	למד	to be hungry	רעב
<i>I am old</i> זקנתי		<i>I know</i> ידעתי		<i>I am able</i> יכולתי	

Rule. In Stative verbs the Perfect usually corresponds to the English *Present*. (See § 46.)

EXERCISE: PARSE AND TRANSLATE.

יָגֵפוּ, תִּשְׁפְּלֶנָה, קָטְנִיתִי, תִּקְטֹן, יִבְלֶה, יִבְלֶתֶם, אֲשַׁבֵּל, לִבְשִׁי,
נִכְבֹּד, תִּכְבְּדִי, אֶגְדֹּל, רָעֵב;
פְּבִירִים רָעֵבִי: 2 לֹא יִכְלֹתָ לִכְפֹּר הַפּוֹכְדִים: 3 יִגְדֹּל שֵׁם יְהוָה
עַד עוֹלָם: 4 קָרַב וּשְׁמַע אֶת־כָּל־הַדְּבָרִים אֲשֶׁר אֲנִי דֹבֵר אֵלֶיךָ:

¹ It is interesting to observe that the vowel *a* is characteristic of the Active, *e* (rarely *o*) of the Stative, and *u* (or *o*) of the Passive,—that is, the three Classes of vowels correspond generally to Active, Stative (Neuter) and Passive. In the Perf. Qal the place of the characteristic vowel is in the *second* syll., in most of the other parts it is in the *first* throughout.

In the Active verb the type of the Impf. was perhaps *yaqtōl* (*yaqtul*), and in the Stative, *yiqṭal*; but owing to the prevalent thinning of *a* to *i* in the language (§ 2. 1. 1), the syll. *yaq* was pronounced (and of course spelled) *yiq*. In favourable conditions, however, the *a* still remains, as in Verbs 1st Gutt., *Āyin Vav*, and *Āyin Doubled*. The last class is particularly instructive (§ 42).

The original form of the Act. Part. was perhaps קָטַל, like the Perf., and many of the adjj. of this form may be Participles. The Part. *qōṭel* is a newer formation and has not yet made its way into all verbs. See §§ 40, 41.

5 עָתָה יִדְעָתִי כִּי יֵרָא אֱלֹהִים אֵתָּה: 6 יְהוָה אֱלֹהֵי גְדֻלַּת מְאֹד
 הוֹד וְהֶדֶר לָבָשָׁת: 7 זָכַר צִדִּיק לְבִרְכָּה וְשֵׁם רְשָׁעִים יִרְקַב;
 8 קְרוֹב אֵתָּה יְהוָה וְכָל־מִצְוֹתֶיךָ אֱמִית תִּקְרַב רַחֲמֵי לִפְנֶיךָ: 9 לֵעַת
 זְקֵנָה יִשְׁלֹמָה לֹא תִהְיֶה לָּבֹב שְׁלֹם עִס־יְהוָה אֱלֹהָיו כִּלְבָב דָּוִיד:
 10 יִקְרָא הַמֶּלֶךְ בְּסֶפֶר הַתּוֹרָה כָּל־יְמֵי חַיָּיו לְמַעַן יִלְמַד לִירְאָה
 אֶת־יְהוָה אֱלֹהָיו: 12 קְדוֹשׁ אֵתָּה יְהוָה אֱלֹהֵי כָל־הָאָרֶץ לֹא
 יִצְדֵּק לִפְנֶיךָ כָּל־בָּשָׂר:

¹ Solomon.

I cannot draw near. I will be great. Draw near. The young-
 lions shall be hungry (*pause*). The God who made the heavens
 and the earth I *am* fearing. Ye cannot keep my statutes with (in)
 all your heart. Thou art little. Hear in order that thou mayest
 learn to fear the Lord thy God. They are not able to pursue.
 I am bereaved. I know that thou shalt reign. How should man
 be just with God! I am sated-with burnt-offerings and the blood
 of oxen I do not desire: cease to draw near before me for your
 hands are full of blood (*pl.*). How great art thou *O* Lord! very
 deep are thy thoughts.

§ 23. THE MOODS. VAV CONVERSIVE.

1. Besides the ordinary imperfect, which expresses the action simply, there are certain modifications of it which indicate the relation of the action to the speaker's will or feelings. The speaker may throw his own feeling into the word in two ways, either by a sharp, hasty utterance of it, thus expressing peremptory *wish*; or on the contrary by a lengthening out of the word, giving expression to the *direction* of the mind or action. The short form that arises in the first way is called the *Jussive*; the other or lengthened form has been named the *Cohortative*.¹

1) *The Jussive*. The Jussive arises through a contraction of the last syll. of the impf.; but as in the regular verb

¹ Both the Jussive and Cohortative are comprehended by Ewald under the name *Voluntative*; for Cohortative Böttcher prefers to use the term *Intentional*.

this can take place only in *Hiph'il* (§ 27), the Jussive in all other parts coincides with the ordinary impf.; and in all forms with inflectional terminations the juss. and ordinary impf. coincide. The Jussive is found only in 2d and 3d persons.

The Jussive (as the name implies) expresses a *command*, as קַטֹּל *let him kill*; or, less strongly, an *entreaty, request* &c.—*may he kill*; or, with a negative, a *dissuasion*, as אַל-תִּקְטֹל *do not (ye) kill*.

2) *The Cohortative*. The Cohortative is formed by adding the syllable *āh* to the impf. The Cohort. is found (with rare exceptions) in 1st person only.

The Cohort. expresses a *desire* or *intention*, as אֶקְטֹלָה *let me kill, I will kill*.

2. *The Emphatic Imperative*. The same termination *āh* is added to the imper. 2. m. s. to give it emphasis, as קַטֹּלָה *Oh kill!*

Rem. *a*. The sharp pronunciation of the impf. (by which the Jussive arose) was probably accompanied by a retraction of the Tone to the penult, with the effect of leaving a short vowel in the last syll. As the Tone, however, could be retracted only under peculiar conditions, e. g. when the penult was open (§ 5 Rem. *a*), the accent usually fell on the last, the vowel of which it made *tone-long* (§ 6. 2 *b*). The only *formal* effect, therefore, of the Jussive (except in verbs ל"ה § 45) was to change the vowels *i* and *u* in 2nd and 3rd *sing.* impf. into *ē* and *ō*.

Rem. *b*. The Emph. Imper. has two forms קַטֹּלָה and קַטִּילָה (*qoṭlāh*, *qitlāh*, *half open*, § 21, Rem. *b*). The Emph. Imper. appears chiefly in the Irregular Verb (§ 32).

3. *Vav Conversive*. The conjunction ו *and* is sometimes used not as a mere copulative to join or coordinate clauses, but with a certain subordinating power, so as to indicate that what is now added is the *result* or sequence of the preceding; as, *he spake* and (and so, and thus, then) *it was done*.

The usage is this:

After a simple *perfect* events conceived as following upon this perf. are expressed by the emphatic *vav* joined with

the *imperfect*; and conversely, after a simple *imperfect* the events conceived as following on it are expressed by *vav* with the *perfect*.

As in this usage the *vav* seemed to convert the *impf.* into the meaning of the *perf.* and *vice versa*, it was named *vav conversive*. By modern Grammarians it is commonly named *vav consecutive*.

Pointing of Vav with Imperfect. a) When joined to the *Impf.* this strong *vav* is pointed exactly like the *Article* (§ 11), as וַיִּקְטֹּל and he killed; וַאֲקָטֹל and I killed.

b) The Tone is usually retracted from the last syll. to the *penult*, when this syll. is open (Rem. *a* above), as וַיֹּאמֶר and he said.

Pointing of Vav with Perfect. a) When joined to the *Perf.* strong *vav* has the pointing of *vav Copulative* (§ 15), as וַיִּקְטֹּל and he will kill; וַיִּקְטֹּלְהֶם and ye will kill.

b) The Tone is usually thrown forward from the *penult* to the *last syll.*, as וַתִּקְטֹּלְהָ and thou shalt kill.

On usage of *vav conv.* see particularly the note p. 63.

Rem. *a*. As the form with *vav* expresses the speaker's *feeling* of the connexion of what he now states with the preceding, it is natural to suppose that the forms of the Voluntative (Juss. and Cohort.) are those lying at the basis of the Consecutive Tenses.¹

Rem. *b*. The drawing backward of the Tone in *Vav consec. impf.* very well suggests its connexion with what precedes, and the throwing of it forward in *Vav consec. perf.* suggests its connexion with what follows.

The projection of the Tone is regular in 1st and 2nd *sing.* of *Perf.*, but does not appear in 1st *pl.*, and is not found anywhere in *pause*. It is also avoided when it would occasion the concurrence of two accented syllables, Deut. 14. 26, Am. 1. 4, 7. In weak verbs the rule of projection is subject to modifications.

to grow up	וַיִּגְדַּל <i>st.</i>	to be angry	וַיִּכְנַח	to sell	מָכַר	to burn	שָׂרַף
to expire	וַיָּמוּת <i>st.</i>	to take (capture)	וַיִּלְכֹּד	to be sated	שָׂבַע <i>st.</i>	to visit	פָּקַד
to	לִי	to me	לִי ²	sign of <i>acc.</i>	אֵת	me	אֵתִי ³

¹ This is denied by some. See Driver's *Hebrew Tenses* § 70 foll.

² See Table § 49.

Keep thou	שָׁמֹר, שְׁמֹרָה	Do not keep	אַל-תִּשְׁמֹר
he will keep	יִשְׁמֹר	he will not keep	לֹא יִשְׁמֹר
let him keep	יִשְׁמֹר	let him not keep	אַל-
I will keep	אֲשָׁמֹר	let me keep	אֲשָׁמֹרָה

Rule. The imperative has recourse to the imperf. for all persons except the 2nd, and for the *second* if *negative*. The forms of imperf. adopted will usually be the Voluntative (Juss. and Cohort.).

Draw near that I may judge קִרְבַּ וְאֲשַׁפֵּטָה

Draw near that he may judge קִרְבַּ וְיִשְׁפֹּט

Rule. The forms of the Voluntative (Juss. and Cohort.) with simple *vav* express (particularly after an *imperat.*) the purpose or design of a preceding act.

- a) He found the place and lay down מָצָא הַמָּקוֹם וַיִּשְׁכַּב
 b) " and did not lie down " וְלֹא שָׁכַב
 c) he will find the place and lie down יִמְצָא הַמָּקוֹם וְיִשְׁכַּב
 d) " and will not lie down " וְלֹא יִשְׁכַּב
 e) and the man lay down וַיִּשְׁכַּב הָאִישׁ, וְהָאִישׁ שָׁכַב

Note. Strong *vav* must be united to the verbal form so as to form one expression, if any word intervene then the *other* i. e. the proper natural tense must be employed, *b d e*. Again, the expression must stand at the head of the clause and precede the Subject; if the Subject must stand first the converted Tense cannot be used—the *other* simple Tense must be employed, as in *e*. The conversive Tenses are properly used after simple Tenses (see 3 above), but the usage has pervaded the language to such an extent that they may be employed when no simple Tense actually precedes; *vav* conv. *imperf.* is the usual narrative past tense, and *vav* conv. *perf.* the usual expression of *and* with *ful.* action; and in translating into Hebrew *and* with a verb may generally be expressed by the conversive Tense, in particular *vav* as mere copulative should not be used with *perf.*¹

EXERCISE. TRANSLATE.

אֲשָׁמֹרָה תוֹרַתְךָ תִּמְיֹד: 2 נִבְרַתָּה בְּרִית אֲנִי וְאַתָּה וְהָיָה לְגֹד
 יָדֵי וּבִגְדֶיךָ: 3 אָמַר אֲבִיָּהֶם אֶל-בְּנֵי יִחִת מִכְרִי לִי קֶבֶר וְאֶקְבְּרָה

¹ Heth.

¹ The statements made in this *Note* are perhaps liable to some modification in Poetry; there *vav* may sometimes exert its conversive power though detached from the Verb.

מִתִּי מִלִּפְנֵי: 4 אֲלִתְקַצֶּךָ יְהוָה זֶדֶךְ־אֱדָר: 5 אֲלִתְקַרֵּב הָלוֹם
 פִּי הַמָּקוֹם אֲדַמִּית קִנֵּשׁ הוּא: 6 אָמַר יַעֲקֹב אֶל־עֵשָׂו מִכְרָה פִּי־וֹם
 אֶת־בְּכֹרְתְךָ לִי וַיִּמָּכֶר לוֹ אֶת־בְּכֹרְתּוֹ: 7 אָמַר יְהוָה הֵן הָאָדָם
 הַזֶּה פֶּאֱלֹהִים יִדְעַ טוֹב² וְרָע וְעַתָּה פֶּן־יִשְׁלַח יְדּוֹ וְלָקַח מִעֵץ
 הַחַיִּים וְאָכַל² וַיְחִי לְעוֹלָם: 8 וְהַמִּים גָּבְרוּ מְאֹד מְאֹד עַל־הָאָרֶץ
 וַיִּגְוַע כָּל־בָּשָׂר הָרֹמֵשׁ עַל־הָאָרֶץ בַּעֲוֹן וּבִבְהֵמָה וְכָל הָאָדָם:
 9 וַיְהִי בָעָם בְּפִתּוֹן וּפְקֻדָּתִי עָלֵיו מֵעַלְלָיו: וְאָכְלוּ וְשִׁבְעוּ פִּי
 אֶת־יְהוָה עֲזָבוּ לְשֹׁמֵר:

¹ See § 8. 1. ² Conj. *vav* in *pretone* § 15. 1 d. ³ Impf. of *שלה*.

Thou shalt not lie down in that place. Let me lie down. Do not (ye) draw near. May the Lord judge between me and (between) this people. Oh hear my prayer *O* Lord! Let us draw near unto the Lord that he may judge between us. Sell to me this cave that I may bury my dead there. The man ate of the tree which *was* in the garden and God was very angry. And the calf I took and burnt it¹ with (in the) fire. Thus saith (*perf.*) the Lord: Behold I will-give (*part.*) this city into the hand of the king of Bābel, and he will burn it¹ with fire. Sārāh bare to her husband a son, and the boy grew up. And God called the light (*dat.*) day and the darkness he called night. And the children of Israel forgot the Lord their God and he sold them into the hand of the king of Mō'āb. And thou shalt keep his law continually. And I remembered his words.

§ 24. SCHEME OF THE REGULAR VERB.

	<i>simple.</i>	<i>intens.</i>	<i>caus.</i>	<i>simp.</i>	<i>intens.</i>	<i>caus.</i>
<i>act.</i>	qal	pi'el	hiph'il	פָּעַל	פִּיעַל	הִפְעִיל
<i>pass.</i>	—	pu'al	hoph'al	—	פֻּעַל	הִפְעַל
<i>refl.</i>	niph'al	hithpa'el	—	נִפְעַל	הִתְפַּעַל	—
				קָטַל	קִטַּל	הִקְטִיל
				—	קֻטַּל	הִקְטַל
				נִקְטַל	הִתְקַטַּל	—

¹ אָת with suffix § 49.

1. The names *simple*, *intensive* &c. have been explained § 20. 4.

2. The word **פָּעַל** *to do* formed the paradigm of the original grammarians. Now the language, possessing no general terms like *reflexive*, *intensive act.*, and such like, made use of the parts of this verb that were *simple reflex.*, *intens. act.* and the like, as *names* for the same parts in all verbs. Thus the *intens. act.* of *Pá'al* is *Pí'ēl*; hence instead of speaking of the *intens. act.* of a verb we speak of its *Pí'ēl*; instead of saying *caus. act.* we say *Hiph'il* &c.;—much as if we should speak of the *amabo* of a Latin verb for the *fut. act.* &c.

The use of **פָּעַל** as a Paradigm is inconvenient for a learner, because, its second radical being a guttural, the characteristics of several of the parts, such as the intensive, are obscured; hence the word **קָטַל** (though poetical and defective), is generally used in modern grammars.¹

3. “Intensive” means that which is increased *within*, and to express intensity the middle radical of the verb is doubled. “Extensive” or causative means what is increased *without*, and to express the causative a syllable is attached to the outside.

WORDS FOR PRACTICE ON THE ABOVE SCHEME.

to write כתב	to be great גדל	to be heavy כבר	to steal גנב
to rule משל	to pursue רדף	to govern מלך	to visit פקד
to sell מכר	to take לכד	to speak דבר	be holy קדש

§ 25. THE SIMPLE REFLEXIVE OR NIPH'AL.

The Niph'al is formed by prefixing to the stem the syllable *hin* having reflexive force. This syllable is contracted to *n* in the *perf.* and *part.* and one form of the *infin.*, but appears entire in the *impf.* and parts connected.

¹ The learner must not use **קָטַל** in Prose composition for “kill”. The word is rare in Heb. and in use only in Poetry.

perf. הִקְטִיל *part.* נִקְטֵל *infin. abs.* הִקְטִיל and (הִנְקִטֵּל =) הִקְטִיל
infin. cons. and imperat. (הִנְקִטֵּל) הִקְטִיל
imperf יִקְטֹל (= יִהְיֶה הִקְטִיל = יִהְיֶה נִקְטֵל)

In meaning the Niph'al is properly the reflexive of the simple form or Qal, as שָׁמַר *to keep*, נִשְׁמַר *to keep oneself, to beware*; but the common use of Niph. is as *passive* of Qal, as שָׁבַר *to break*, נִשְׁבַּר *to be broken*.

Rem. *a.* The *i* of first syll. is probably a thinned *a*. Occasionally, in parts connected with the imperf., *a* takes the place of *i*, particularly in the fem. and in pause, וַיִּנְקֵל Gen. 21. 8; 10. 9, Ex. 31. 17.

Rem. *b.* *Infin. abs.* הִקְטִיל is chiefly used in combination with *perf.*, Gen. 31. 30, Jud. 11. 25, 1 Sam. 20. 6, 23; sometimes it is of form of inf. cons., Deut. 4. 26 (Is. 7. 4?), 1 K. 20. 39. The parad. shews that in impf., imper. tone may be retracted, Gen. 24. 6; 25. 21; Ex. 23. 21; inf. cons. Job 34. 22.—In a few cases the initial *he* of inf. is elided with prep., Is. 1. 12, Ex. 10. 3, Ez. 26. 15, Prov. 24. 17.

Rem. *c.* With the passage of reflex. into pass. compare the identity of pass. and deponent in Lat. and of pass. and middle in Greek, and the great disuse of pass. in modern languages, as It. *non si fa* = non fit, or fieri potest. The reflex. sense may pass into the *middle*, as לִישָׁא *to beg*, or *reciprocal*, as נִשְׁפַּט *to litigate*.

to be full מָלֵא }	to wean נָמַל }	to hide oneself סָתַר N.
to be filled Niph. }	to be weaned Niph. }	to be hidden }
to drive out נָרַשׁ	to fight לָחַם N.	to escape מָלַט N.
to repent נָחַם N.	to be corrupted שָׁחַת N.	flood מָבּוּל
wicked רָשָׁע	violence הָמָס	arm זְרוּעַ f.

EXERCISE. TRANSLATE.

נִשְׁמַר, הִשְׁפֵּט, נִפְקְדָתָם, אֲשִׁיבָר, נִכְתָּבוּ, נִשְׁפָּטָה, לְהַמְלִיט, יִשְׁקֹל, וְתִלְחֵם, נִלְחַמְתִּי, תִּזְכְּרֶנָּה:

הָרָשָׁעִים לֹא יִפְתָּחוּ בִסֶּפֶר חַיִּים: 2 הַפֶּחַ נִשְׁבַּר וְאִנְחָנוּ נִמְלֻטָנוּ:
 3 וְתִשְׁחַת הָאָרֶץ לְפָנֵי אֱלֹהִים וְתִמְלֵא הָאָרֶץ חֲמָס: 4 שִׁפָּה הֵם
 הָאָדָם בָּאָדָם דָּמוֹ וְשִׁפָּה: 5 וַיִּגְדֵּל הַיֶּלֶד וַיִּגְבֹּל: 6 נִבְרָשְׁתִּי
 הַיּוֹם מִיַּד פֶּי הָאֲדָמָה וּמִפִּי הָאֶסְתֵּר: 7 וַיִּפְּחֵם יְהוָה פִּי עֲשֹׂה

אֶת־הָאָדָם בְּאָרֶץ : 8 לֹא יִפְרֹת עוֹד כָּל־בָּשָׂר מִמֶּי הַמַּבּוּל : 9 בָּא
הָאֱלֹהִים אֶל־הָעִיר וְלֹא יָכַל לְהַצִּילָם עִלְיָה :

Jehovah is near to the broken of heart. I am hidden from the face of Jehovah. Hide thyself from his face. Ye shall hide yourselves on that day. Thou shalt escape from his hand. And the earth was corrupted and all flesh was cut off by the waters of the flood. The arms of the wicked shall be broken. And their city was burnt with fire. Let me escape in the day of fighting (*inf. cons.*). And the earth was filled with blood (*acc.*). His dead was buried out of his sight.¹ Thus saith (*perf.*) Jehovah the God of Israel: Behold I give (*part.*) this city into the hand of the king of Babel and he shall burn it with fire, and thou shalt not escape from his hand but shalt be captured and shalt be given into his hand. Beware lest thou make a covenant with (*dat.*) the inhabitant of the land, and take of his daughters to thy sons.

¹ *From before him.*

§ 26. THE INTENSIVE ACT., PASS. AND REFLEX., PĪ'EL &c.

The Intensive is naturally formed by doubling, both in verbs and nouns, the middle stem-letter.

1. *The Pī'el.* Pī'el is properly intensive of Qal, that is, it adds such ideas as *often, much, for a long time* &c. to the simple idea of the verb, as שָׁבַר *to break*, שִׁבַּר *to break in pieces*; or it implies that the action of the verb is done *by many* or *to many*. Sometimes when the Qal is intransitive the Pī'el becomes causative, as לָמַד *to learn*, לִמַּד *to teach*.

2. *Pu'al.* Pu'al is the proper *passive* of Pī'el in its various senses.

3. *Hithpa'el.* The Hithpa'el is formed by prefixing the syllable *hith*, having reflexive force, to the root-form of the Pī'el, as הִתְקַטַּל, קָטַל.

When the syllable *hith* precedes the sibilants ש, ס, the ה changes places with the sibilant, as הִשְׁתַּמַּר for הִתְשַׁמַּר; with צ the ה further becomes ט, as הִצְטַדַּק from צִדַּק.

With unsibilant dentals the ה is assimilated, as הִטַּהַר for הִתַּהַר.

In meaning Hith. is properly reflexive of Pi'el, as קִדֵּשׁ *to sanctify*, הִתְקַדֵּשׁ *to sanctify oneself*; but it very often implies that one *shews himself as*, or *gives himself out as* performing the action of the simple verb.

Rem. *a*. The *i* in first syll. of Pi'el is a thinned *a*, cf. Gen. 41. 51; *a* appears in parts after the perf. The final *ē* appears as fixed sound only in imperf. and connected parts; the perf. has often *a*, probably the real vowel of the form, שָׁלַח Jud. 1. 7. In a very few verbs *e* (*ṣ^eghol*) appears in *perf.*, דִּבֶּר *to speak*, כָּבַס *wash*, כָּפַר *atone*.

The infin. abs. is generally of form *pa'el* like cons. Ex. 21. 36, Jer. 12. 17, but cf. Ps. 118. 18. In some cases first syll. retains the *i*, Lev. 14. 43, 2 Sam. 12. 14, Jer. 44. 21 &c.—Inf. *fem.* Lev. 26. 18, Is. 6. 13, Ez. 16. 52.—With *vav* *conversive* Pi'el is pointed וְיִקְטֹל § 11. Rem. *a*, no *Dag.* in *Yod*. Cf. § 7, 4, Note *a*.

Denominatives are often formed in the Pi'el, as עָפַר *dust*, עָפַר *to cast dust*.

Many verbs are found in Pi'el of which the Qal does not occur.

In *Pu.* *o* may appear for *u*, Ez. 16. 4, Ps. 72. 20; 80. 11, Ex. 25. 5. In *part.* *Pu.* initial *m* in a few cases falls away, Ex. 3. 2, 2 K. 2. 10 (Ez. 26. 17 is *perf.*).

Rem. *b*. The syllable *hith* is a stronger reflexive prefix than *hin*, and the Hithpa'el less commonly has the passive sense. It has even a pass. of its own in a few cases. Naturally it has *reflexive* sense, Gen. 42. 1.

As in Pi'el the final vowel may be *a*, Deut. 1. 37; 9. 8.

Rem. *c*. *Other forms of intensive*. Though the intens. is most naturally formed by doubling the middle consonant, it may be formed in other ways analogous:—

1) By doubling the last stem-letter, *pi'lēl* (*pi'lal*), *pu'lal*, *qi'lal*, *qulal*, as שָׁאָן *to be quiet*, Jer. 48. 11, Job 3. 18; pass. אָמַל 1 Sam. 2. 5, Is. 19. 8, Hos. 4. 3 (Ez. 28. 23, Ps. 88. 17 may be textual errors).

2) By doubling the last two letters, *p^eal'al*, *q^ealtal*, as סִתְּרָתָר *to palpitate*, pass. הִתְּרַמַּר *to be much inflamed*. Ps. 45. 3, § 44.

3) In some stems as *Ayin Vav* and *Double Ayin* §§ 40. 42 doubling the last two letters is equivalent to doubling the whole word (with omission of the weak letter), *pi'pel*: as עוּף *fly*, עָפַעַר *flutter*, גָּל *roll*, גָּלְגָּל *whirl*, כָּלַכַּל *sustain*, pass. כָּלְכַל (*kolkal*) from כּוּל, comp. *click-clack*, *dingdong*.

4) By adding a letter to a stem or by inserting a letter, so that quadriliteral verbs arise, most of which follow the Pi'el in the method of inflection, e. g. פָּרֹשׂ *to spread*, Job 26. 9, בָּרַחַם *to consume*. Pass. רָמַבֵּשׁ Job 33. 25, Ex. 16. 14. Others in *hiph*. Gen. 13. 9, Is. 30. 21.

5) By broadening the vowel *ā* of first syll. into *â=ô* § 2, פֹּעֵל, pass. פּוֹ'עַל. The proper force of this form is *conative*, קֹתֵל *to attempt*

to kill. The form is rare in the regular verb, but is often used instead of *Pi'el* in verbs *'Ain doubled* § 42. Exx. are שָׁרַשׁ *to strike root*, Is. 40. 24, שָׁפַט *to contend in judgment*, Job 9. 15, cf. 1 Sam. 21. 3, Is. 10. 13, Hos. 13. 3, Ps. 101. 5 (Baer reads Ps. 62. 4 as *Pu.* in *o*).

to break	שָׁבַר to break in pieces	שָׁבַר to speak	דָּבַר
to count	סָפַר to recount, tell,	סָפַר to seek	בָּקַשׁ
to be holy	קָדַשׁ to sanctify	Pi. to sanctify oneself	Hithp.
to be heavy	כָּבַד to honour, harden,	Pi. to get honour	Hithp.
to be great, grow	גָּדַל to bring up, magnify	Pi. to magnify oneself	Hithp.
to go	הָלַךְ to walk	Hithp. to hide oneself	חָבֵא } סָתַר } Hithp.
no, none	אֵין except	אָם to rebel	פָּשַׁע

EXERCISE. TRANSLATE.

שָׁמְעוּ שְׁמַיִם כִּי יְהוָה דִּבֶּר בָּנִים גְּדֹלָתִי וְהֵם פָּשְׁעוּ כִּי: 2 וְלָמָּה
תִּכְבְּדוּ אֶת־לִבְבְּכֶם בְּאֲשֶׁר כָּבְדוּ מִצְרַיִם¹ וּפָרַעַה אֶת־לִבָּבָם:
3 הַשְׁמַיִם מִסְפָּרִים כָּבוֹד אֱלֹהִים: 4 זָכְרוּ אֲדִיּוֹם הַשְּׁבִיט לְקֹדֶשׁ
אֲתוּ: 5 אֲתִדְאָלְהִים² בְּהִתְהַלֵּךְ־נָה: 6 וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה
מִתְהַלֵּךְ בֵּין לְרֹנֵה הַיּוֹם וַיִּתְחַבֵּא הָאָדָם³ וַאֲשֶׁתּוֹ מִפְּנֵי יְהוָה:
7 וְלֹא־רָץ לֹא יָכֹפֵר לָדָם אֲשֶׁר שָׁפַךְ בָּהּ כִּי אִם בָּדָם שָׁפְכוּ:
8 מִה־יָדִיבֵר וּמִה־יִּצְטַדֵּק: 9 הָאֲבִיוֹנִים⁴ מִבְּקָשִׁים מִים וַאֲנִי:

¹ Pharaoh. ² See § 10. 4. ³ See אִשָּׁה in Vocab. ⁴ See note a) p. 19.

These are the words which I have spoken. Harden not your heart lest Jehovah thy God be angry. Seek ye my face; thy face will we seek. Walk before me and sanctify yourselves. The asses have been found which thou wentest to seek. I cannot speak to this people for they have hardened their heart. We heard the voice of Jehovah walking in the garden and we hid ourselves from his face. He said unto the woman, Speak, and the woman spoke. Keep yourselves from this great iniquity. And now behold the king walketh (*part.*) before you, and I am old, and I have walked before you from my youth until this day.

§ 27. THE CAUSATIVE, *HIPH'IL*, *HOPH'AL*.

1. *Hiph'il*. The causative is formed by prefixing the letter *h* with *i* (properly a thinned *a*) to the stem, and expanding the final vowel to *î*, הִקְטִיל.

Rule for inflection. The final *î* is maintained in open syllables, i. e. with vocalic affixes (*a i u*) and has the accent; in shut syll. it becomes *a* in perf., and generally *ē* after the perf.

In meaning Hiph. is causative of Qal, as פָּקַד *to oversee*, הִפְקִיד *to make one oversee, to entrust to*.

2. *Hoph'al*. The Hoph. is *passive* of the Hiph. in its various senses.

Rem. *a*. The *i* of first syll. appears only in perf., the real *a* elsewhere. The *î* of final syll. is merely an extension of *ē*, which itself has arisen out of *a*. In inf. *i* sometimes remains in first syll., Deut. 7. 24; 28. 48, Jos. 11. 14 &c. The initial *he* may be elided after prep., Num. 5. 22, Is. 23. 11; 29. 15, Am. 8. 4 &c., cf. Deut. 1. 33, Is. 3. 8, Jer. 39. 7. On the other hand the *he* sometimes remains in impf. 1 Sam. 17. 47.

Rem. *b*. *The Jussive*. The Jussive is יִקְטֹל, and with *vav conv.* וַיִּקְטֹל; in *î sing.* the *î* generally remains, Am. 2. 9. The Cohort. is אֶקְטִילָה. The long imperat. is הִקְטִילָה.

In Hoph'al for *o* there is sometimes *u* in first syll., 2 Sam. 20. 21, 2 K. 4. 32. Imper. in Hoph. twice found, Ez. 32. 19, Jer. 49. 8.

Rem. *c*. The prefixed *h* may be a softened *t*, which appears in a few cases, Hos. 11. 3, Jer. 12. 5, or from *s* or *sh*, an interchangeable sound. Aramean has a caus. *shaqtēl*, and there are some nouns, though no verbs of this form in Heb. For *h* the other dialects have ' (*t=sh=s=h=*).

to be king, rule	מָלַךְ	to make king	<i>Hiph.</i>	to cast	שָׁלַךְ <i>Hiph.</i>
to be just	צָדַק	to justify	<i>Hiph.</i>	to destroy	שָׁמַד <i>Hiph.</i>
to dwell	שָׁבַן	to place	<i>Hiph.</i>	to divide	בָּדַל <i>Hiph.</i>
to remember	זָכַר	to commemorate	<i>Hiph.</i>	there is	יֵשׁ
<i>he will hide his face</i>				יִסְתִּיר פָּנָיו	
<i>may he hide his face</i>				יִסְתֵּר	
<i>and he hid his face</i>				וַיִּסְתֵּר	
<i>hide thy face</i>				הִסְתִּירָה פָּנֶיהָ	
<i>hide not thy face</i>				אַל-תִּסְתֵּר	
<i>let me hide my face</i>				אֶסְתִּירָה פָּנַי	
<i>he will hide his face</i>				הִסְתִּיר יִסְתִּיר פָּנָיו	

Rule. The *inf. abs.* expresses the idea of the verb simply, without conditions of person, mode &c.; hence when it precedes the finite verb, there is first the idea bare and then the idea modified; and the effect of the whole is to express with some variety of emphasis *the fact* (not the *quality*) of the action as now predicated in the finite verb.¹

EXERCISE. TRANSLATE.

אָתָּה הַמִּלְכָּת אֶתִּי תַחַת דָּוִד אָבִי: 2 הִנֵּה פָנַי בָּעָם הַזֶּה
וְהִשְׁמִדְתִּי אֹתָם מֵעַל־פְּנֵי הָאֲדָמָה: 3 וַיִּשְׁכֵּן אֱלֹהִים לִפְנֵי גֵן
עֵדֶן אֶת־הַפְּרָבִים לְשֹׁמֵר דֶּרֶךְ עֵץ הַחַיִּים: 4 נָתַן אֱלֹהִים מֵאוֹר
בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה: 5 וְאֶנְכִי
הַסֵּתֶר אֶסְתִּיר פָּנַי בַּיּוֹם הַזֶּה וְרָאשׁוֹ מִשְׁלָךְ אֶלְךָ
בְּעֵד הַחַוְמָה: 7 וַיִּשְׁלַח וַיִּקְרָא אֶת־יִרְבְּעָם וַיְמַלִּכוּ אוֹתוֹ עַל־
יִשְׂרָאֵל: 8 וְהִרְקִיעַ הָיָה מִבְּדִיל בֵּין מַיִם לְמַיִם: 9 אֲלֵנָּה
תִּסְתֵּר אֶת־פְּנֵיךָ מִהֵעַם הַזֶּה:

There is a time to keep and a time to cast away. And he rained fire from heaven upon that city and destroyed it² from upon the face of the ground. Justify not the wicked. Let me hide my face from this evil people for they have done-corruptly (*hiph.*) before me upon the earth. The king said, Cast his head unto us over³ the wall; and they cast his head unto them. For he will surely-rain (*inf. abs.*) fire from heaven upon that evil city and will destroy it² and it shall not be remembered more for ever. I have been cast upon thee. They went down unto the city to fight against it, but they could not destroy it. R'ûbēn said, Spill not blood, cast him into this pit which *is* in the wilderness; and they stripped Yôṣēph and cast him *into* the pit (*acc. term.*), and the pit *was* empty.

¹ When the *inf. abs.* follows force seems given not to the predication of the action, but to the action predicated.

² אָת suff. § 49.

³ בָּעַד.

§ 28. SKELETON PARADIGM OF THE REGULAR VERB.

	simple		intensive			causative	
	qal	niph.	pi'el	pu'al	hithp.	hiph.	hoph.
	act.	reflex.	act.	pass.	reflex.	act.	pass.
perf.	קָטַל	נִקְטַל	קָטַל	רָטַל	הִתְקַטַּל	הִקְטִיל	הִקְטַל
imperf.	יִקְטַל	יִקְטַל	יִקְטַל	יִרְטַל	יִתְקַטַּל	יִקְטִיל	יִקְטַל
imper.	קָטַל	הִקְטַל	קָטַל		הִתְקַטַּל	הִקְטַל	
inf. cons.	קָטַל	הִקְטַל	קָטַל	רָטַל	הִתְקַטַּל	הִקְטַל	הִקְטַל
inf. abs.	קָטוּל	הִקְטַל	קָטַל	קָטַל		הִקְטַל	הִקְטַל
part. act.	קָטֵל		מְקַטֵּל		מִתְקַטֵּל	מְקַטִּיל	
part. pass.	קָטוּל	נִקְטָל		מְקֻטָּל			מְקֻטָּל

1. The names Niph'al, Pi'el &c. indicate *what vowels* verbs have in the perfects of these parts.

The *i* in first syll. of Pi'el and Hiph'il is a thinned *a*, which shews itself in all parts after the perf.; and even the *ē* and *î* of second syll. seem to have arisen out of *a*.

2. The imperfect may be considered the part regulative of the imperat. and infin. cons., and these three parts end alike, and after the Niph. the participle also agrees.

The imperf. *ends like the perf.* after Niph.; and in Niph. it ends in *ē*.¹

To this rule that the imperf. imper. and inf. cons. end alike there is, first, the known exception of the Qal of intrans. verbs, in which infin. cons. usually adopts *o*, though the other two are in *a*; and second, the Hiph. imper. agrees of course, not with the ordinary, but with the *jussive* imperf., and ends in *ē*.

3. The infin. abs. has *o* in the last syll. except in Hiph. and Hoph. where it has *e*; though see Rem. *a* § 26 on infin. abs. Pi'el.

4. The punctuation of the preformative letters of the imperf. is *i* (or *a*) in Qal, and elsewhere vocal sh^eva. If the part begins with *h* the preformative letter displaces the *h* and takes its vowel. § 9.

¹ Perhaps it is practically simpler for the learner to assume the *infin. cons.* as the base of the parts after the perf., and what is said above of the imperf. may be applied to it.

5. The passives usually have no imperative.

6. After Niph. the preformative letter of the participle is *m*, pointed as the preform. of imperf. This *m* is possibly the pron. *mi* "who" used relatively.

7. Finally it is of much consequence that the learner, before quitting the regular verb, should well remember these points: where the first radical has *sh'va* vocal under it (2 pl. perf., inf. cons., imper. Qal); where the 2nd rad. has *sh'va* vocal (all parts with vocalic affixes *a i u*); where the 1st rad. has *sh'va* silent (at the end of a syll., imperf. Qal, perf., part. Niph., all Hiph. Hoph.); where the 1st rad. is doubled (imperf. Niph. and parts); where 2nd rad. is doubled (Pi. Pu. Hithp.);—these and such points are of importance in the irregular verbs.

EXERCISE: PARSE.

פָּחַדְתִּי, פָּחַדְתָּ, פָּחַדְתֶּם, פָּחַדְתִּים, תִּפְחַדְתָּ, יִפְחַדְתָּ, שָׁמַר, נִשְׁמַר, נִשְׁמַרְתָּ,
הִשְׁמַר, מִשְׁמַר, יִרְדֹּף, אֲשַׁבֵּר, אֲשַׁבֵּר, מִזְכִּיר, הִזְכִּיר, רָדַף,
הִשְׁבֵּר, זָכַר, תִּמְשִׁילֵהוּ, תִּשְׁקֹלֵהוּ, שָׁקַל, שָׁכַב, מָלַכְתָּ, יִמְטִיר,
יִפְקֹד, מִסְתַּיֵּר, יִקְדֹּשׁ, תִּלְבֹּשְׁנָה, תִּזְכְּרָנָה;

§ 29. SECOND DECLENSION.

1. The words embraced under the first declension were chiefly concrete words, having a resemblance in form to the *perfect* of verbs. A very large class of nouns have an affinity in form with the *imperfect*, that is with the abstract noun at the base of that form. They are thus themselves chiefly abstract nouns. They are properly monosyllables, but are pronounced and spelled as dissyllables through the slipping in of a furtive vowel between the last two radicals.

A class.	I class.	U class.	
1) קָטַל <i>qaṭl</i>	קִטַּל <i>qiṭl</i>	קֹטַל <i>qoṭl</i>	primary form
2) קָטַל <i>qaṭl</i>	קִטַּל <i>qeṭl</i>	קֹטַל <i>qōṭl</i>	under the tone
3) קָטַל <i>qeṭel</i>	קִטַּל <i>qeṭel</i>	קֹטַל <i>qōṭel</i>	present form.

The words are monosyllables with a short vowel of one or other of the three classes after the first radical. Under the tone the vowels *i o* became *ē ō*, § 6. 2; and a few words have remained in this condition, as נַיִם *valley*, נָרַד *nard*, אֵשֶׁת *truth*. But there was, as in other languages,¹ a natural tendency to separate two final consonants by a furtive vowel, and a slight *e* (š[°]ghol) slid in after the second letter. The words thus became dissyllabic, though the tone-syllable remained the same, now the *penult*. The furtive *e* by a species of attraction depressed the primary *a* of first class also to *e*. The dilated form of the words thus appears only when the third letter is final.

A smaller number of words had the short vowel after the second radical as *qṭal*, *qṭil*, *qṭol*, under the tone *qṭal qṭēl qṭōl*, קָטַל קָטֵל קָטֹל. These forms are chiefly retained by verbs and enter into the imperf. and related parts.

From the furtive š[°]ghol the words are often called *šegholates*, and according to the class of their primary short vowel *a i o*, *šegholates* of *first*, *second* or *third* class.

From the presence of weak letters the š[°]ghols may be obscured, but *the invariable sign of this class of word is the accent on the penult*.

Rules for declension. 1) The cons. state is, of course, like the absolute.

2) With all inflectional additions except the plural, the word appears in its primary monosyllabic form, *qat̄l*, *qit̄l*, *qot̄l*.

3) The plural both mas. and fem. assumes the form of a word of first declension, with pretonic *ā*, *q^eṭālīm*, *q^eṭālôth*, as if from the form *qṭal*. When the pretonic *ā* becomes lost, the primary vowel is resumed, *qaṭlê*. *qitlê* &c.

¹ Comp. alarm and alarum; Gaelic tarbh=tárabh, Dutch Delft=Déleft &c.

	A class.	I class.	U class.
<i>abs. sing.</i>	מֶלֶךְ king	סֵפֶר book	בֹּקֶר morning
<i>cons.</i>	"	"	"
<i>light suff.</i>	מֶלְכִי	סִפְרִי	בִּקְרִי
<i>heavy suff.</i>	מִלְכְּכֶם	סִפְרְכֶם	בִּקְרְכֶם
<i>abs. du.</i>	מִלְכִּים	סִפְרִים	בִּקְרִים
<i>cons. du.</i>	מִלְכֵי	"	"
<i>abs. pl.</i>	מְלָכִים	סִפְרִים	בִּקְרִים
<i>cons. pl.</i>	מִלְכֵי	סִפְרֵי	בִּקְרֵי
<i>light suff.</i>	מֶלְכִי	סִפְרִי	בִּקְרִי
<i>abs. sing. fem.</i>	מִלְכָּה	סִפְרָה	בִּקְרָה
<i>suff.</i>	מִלְכָּתִי	"	"
<i>abs. plur.</i>	מְלָכוֹת	סִפְרוֹת	בִּקְרוֹת
<i>suff.</i>	מִלְכוֹתִי	"	"
<i>cons. pl.</i>	מִלְכוֹת	סִפְרוֹת	בִּקְרוֹת

2. *Feminines with segholate ending.* According to Rem. b. § 16 the *fem.* is many times made by simply appending *t* to the *mas.* This is most easily done when the *mas.* ends in a vowel sound or in a single consonant preceded by a tone-long vowel, but it is occasionally done even when a pure long vowel precedes. The words then end in two consonants and contract the long vowels of the *mas.* to their corresponding short, except that even *ē* becomes *a*; in this way terminational forms arise like *qat̄l qit̄l qot̄l*, which, precisely as these do, resolve themselves into dissyllables, when without inflectional additions.

<i>mas.</i>	(מִמְלֶךְ)	קָטַל	גָּבִיר	מִיָּנִיק	נָחוּשׁ	קָטוּר
<i>fem.</i>	מִמְלָכָה	קָטְלָה	גָּבִירָה	&c.	נָחוּשָׁה	קָטוּרָה
	or (מִמְלֻכָּת)	(קָטַלְתְּ)	(גָּבִירָתְּ)		(נָחוּשְׁתְּ)	(קָטַרְתְּ)
<i>abs., cons.</i>	מִמְלַכֶּת	קָטַלְתְּ	גָּבִירַתְּ		נָחוּשְׁתְּ	קָטַרְתְּ
<i>suff.</i>	מִמְלַכָּתִי	קָטַלְתִּי	גָּבִירַתִּי		נָחוּשְׁתִּי	קָטַרְתִּי
<i>plur.</i>	מִמְלָכוֹת	קָטַלְתְּ	גָּבִירוֹת		נָחוּשׁוֹת	&c.
<i>cons.</i>	מִמְלָכוֹת	"	"		"	"

1. Many of these words have the *fem.* of the more ordinary form, and this is generally used in the absolute.

2. The *segholate* form is generally employed in the construct

and with suffixes, and sometimes also in the abs.; and some words seem to use only the *segholate* form.

3. In general the plurals are formed regularly from the ordinary fem. or from what would be the ordinary fem. if it were found. Consequently the original *mas.* must be carefully attended to.

Rem. *a.* By § 22. Note *segholates* of 1st class, having the *a* sound, are from transitive verbs, and those with *i* *o* from intrans. verbs. This law does not apply to the infinitives which end like their imperfects, in which the characteristic vowel stood in connexion with the preformative, § 22. Note p. 59. In a great many of 1st class in nouns and in *all* infin. of form *q̄tal* the *a* has been thinned to *i*, and the inflected forms coincide with those of 2nd class. Some words have both vowels. See Add. Notes to 2nd Declens.

Rem. *b.* For *i* the alternative *e* sometimes appears; and also *u* for *o*.

Rem. *c.* Compare the cons. du. with cons. plur.; the latter has half open syll. § 6. 2 e. The du., however, sometimes has pretonic *ā* like the plur.

Rem. *d.* The word *n̄hosheth* shews that the termination *t* shifts the accent just like *āh* (ath), of which it is therefore probably a contraction.

WORDS FOR PRACTICE.

way	דֶּרֶךְ	righteousness	צֶדֶק <i>i</i>	valley	בִּקְעָה	ear	אָזֶן
knee	בֶּרֶךְ <i>i</i>	image	צֶלֶם	foot	רֶגֶל	greatness	גִּדּוּל
boy	יָלֵד	thrashing floor	גֶּרֶן	midst	קֶרֶב <i>i</i>	vow	נִדָּר
girl	יְלֵדָה	vineyard	כֶּרֶם	silver	כֶּסֶף	wisdom	חֲכָמָה
soul	נֶפֶשׁ <i>f.</i>	memory	זֵכֶר	ransom	כֹּפֶר	tribe	שִׁבְטָא
food	אֲכָלָה	horn	קֶרֶן	holiness	קִדְּשׁ	mantle	אֲדָרֶת
kingdom	מַמְלָכָה	war	מִלְחָמָה	nurse	מִינִיקָה <i>i</i>	maid	שִׁפְחָה
<i>a holy hill</i>		הַר קִדְּשׁ	<i>my holy hill</i>		הַר קִדְּשִׁי		
<i>an idol of silver</i>		אֱלִיל כֶּסֶף	<i>my idol of silver</i>		אֱלִיל כֶּסֶפִּי		
<i>his weapons of warfare</i>		כֶּלִי מִלְחָמָתוֹ					

Rule. A suffix defining a compound expression is appended to the last word of the expression.

EXERCISE. TRANSLATE.

My king. Our kings. His books. Her righteousness. Our knees (*du.*) Thy feet (*du.*). Our horn. Their silver. My way

is hid (*perf. fem.*) from my God. For all flesh had corrupted his way upon the earth. And God created man in his image, in the image of God he created him. And your ways are not my ways. And all the people bowed-down upon their knees before their king. Let thine hand-maid speak in the ears of the king. I have set¹ my king upon Ziou² my holy hill. God ruleth over the nations, God sitteth upon his holy throne. The face of Jehovah is against³ the wicked to cut off (*hiph.*) their memory from the earth. And now inhabitant of Jerusalem and man of Judah judge between me and my vineyard.

Her mantle. Her mistress. His kingdom is an everlasting kingdom (k. of eternity). And they hid (*hiph.*) the boy and his nurse from the face of the queen. I will cut off their bow and all their weapons of warfare.

¹ נָסַךְ. ² צִיּוֹן. ³ ב.

§ 30. THIRD DECLENSION.

1. Besides the words resembling the perfect which form the chief elements of the first declension and the nouns having affinity with the imperfect and infinitive forming the second, there is another formation which along with the words that follow it may be called a *third declension*. This is the *act. participle* Qal, *qôṭēl*, probably a later development and not found in all verbs.

Third declension. The type of this declension is the *act. part.* Qal; and the declension comprises all words, whether participles or nouns, ending in *ē* (çere) with a vowel unchangeable (by nature or position) in the place of the pre-tone.

Rules for inflection. 1) In words of this class the verbal law of inflection is followed, that is, with vocalic additions the vowel in the tone, the *ē*, is lost.

2) With consonantal additions the *ē* being thrown into an unaccented shut (half open) syllable, becomes the short vowel, i. e. *e* or *i*; *i* particularly with *labials*.

<i>abs.</i>	קטל	מקטל	מקל	מספד	שם
<i>cons.</i>	קטל	מקטל	מקל	מספד	שם
<i>vocalic suff.</i>	קטלי	מקטלי	מקלי	מספדי	שמי
<i>conson. suff.</i>	קטלך	מקטלך	מקלכם		שמך

2. A few monosyllabic words in *ē* attach themselves to this declension, the chief being בן *son*, and שם *name*, which are irregular in the plural.

Rem. Words of the participial form retain *ē* in cons., and generally other words. Those of forms *nišpēd*, *marbēç* usually take *a*; and *a* in first syll. of the latter form is thinned to *i* in the hurried cons., מרביץ. In gutt. forms *qoṭalkha* appears. See additional notes to third Declens.

3. Many nouns are formed in Hebrew by prefixing to the stem the letter *m* (comp. Greek ending *ma*). This *m* is probably connected with the pronoun *mā* "what". The two most common forms of such words are those with vowels *i*—*ā*, as משפט *judgment*, and *a*—*ē*, as מרבץ *stall*. The words express:

1) The *place* where the action is done, as מרבץ *stall*, from רבץ *to lie*;

2) the *instrument* with which it is done, as מפתח *key* from פתח *to open*;

3) or more generally any embodiment of the action, as מלקוח *plunder*, from לקח *to take*.

WORDS FOR PRACTICE.

elder	זקן	priest	כהן	moon	ירח	altar	מזבח
mourning	מספד	judgment	משפט	stall	מרבץ	plunder	מלקוח
child	עולל	child	עולל	key	מפתח	fork	מזלג
one who curses	מקלל	frog	צפרדע	dumb	אלם	blind	עור

Exercise. Write the above words in cons. sing. and with a vocalic and consonantal suff., observing which of them are of first declens.; and translate:

This *is* my son and these *are* my son's sons. He sent the frogs upon all the land. All his prophets are dumb dogs they cannot bark. And the inhabitants of the earth shall go in that day like the blind and their blood shall be poured out like the dust. The

children of Israel ate the passover with (and) their staff in their hand. Behold the head of thine enemy who sought thy life (soul). The mourning of the dead *shall be* in all vineyards. These are the statutes and the judgments which ye shall keep in the land whither¹ ye *are* crossing, thou and thy son and thy son's son. Their land swarmed-with frogs (*acc.*) in the chambers of their kings.

¹ See Vocabulary under "who".

§ 31. VERBAL SUFFIXES.

VERBAL SUFFIXES TO HIPH'IL.

PERF.	הַקְטִיל	INFIN. CONS.	הַקְטִילָה
1. <i>s. c.</i>	הַקְטִילָנִי	הַקְטִילִי (subj.) הַקְטִילָנִי (obj.)	הַקְטִילָנִי
2. <i>s. m.</i>	הַקְטִילְךָ	הַקְטִילְךָ (sub. and obj.)	—
<i>f.</i>	הַקְטִילְךָ—לָךְ	„	—
3. <i>s. m.</i>	הַקְטִילֹו	„	הַקְטִילָהוּ
<i>f.</i>	הַקְטִילֶהָ	„	הַקְטִילָהָ
1. <i>pl. c.</i>	הַקְטִילָנוּ	הַקְטִילָנוּ	הַקְטִילָנוּ
2. <i>pl. m.</i>	הַקְטִילְכֶם	&c.	—
<i>f.</i>	הַקְטִילְכֶן	as noun	—
3. <i>pl. m.</i>	הַקְטִילֵם	&c., mostly as the noun	הַקְטִילָתֶם
<i>f.</i>	הַקְטִילֵן		הַקְטִילָתֶן
IMPERF.	יַקְטִיל	IMPER. AS IMPF.	יַקְטִילוּ
1. <i>s. c.</i>	יַקְטִילָנִי	יַקְטִילָנִי	יַקְטִילָנִי
2. <i>s. m.</i>	יַקְטִילְךָ—לָךְ	—	יַקְטִילְךָ
<i>f.</i>	יַקְטִילְךָ	—	יַקְטִילְךָ
3. <i>s. m.</i>	יַקְטִילָהוּ—לָהּ	יַקְטִילָהוּ	יַקְטִילָהוּ
<i>f.</i>	יַקְטִילָהָ—לָהּ	יַקְטִילָהָ	יַקְטִילָהָ
1. <i>pl. c.</i>	יַקְטִילָנוּ	יַקְטִילָנוּ	
2. <i>pl. m.</i>	יַקְטִילְכֶם	—	
<i>f.</i>	יַקְטִילְכֶן	—	
3. <i>pl. m.</i>	יַקְטִילֵם	יַקְטִילֵם	יַקְטִילוּם
<i>f.</i>	יַקְטִילֵן	יַקְטִילֵן	יַקְטִילוּן

The pronominal suffixes to the verb almost always express the direct object or *accus.*, rarely the indirect or *dat.*

The suffixes do not express reflexive action; we cannot express *I killed myself* by suff.; either the reflex. verb, or

the simple verb with some circumlocution for *self*, must be used.

The following principles will be found sufficient:

1. Before the suffixes verbal forms altered or rubbed off are restored; 3 fem. s. *āh* becomes *ath* (§ 16 Rem. *b*); 2 fem. s. *t* becomes *tî*, and 2 mas. pl. *tem* becomes *tum*, (§ 12 Rem. *b*), though the weak *m* disappears.

2. Verbal forms ending in a vowel append the suffixes in their shortest consonantal form (*nî*, *ka*, *k*, *v*, *hu*, *ha*, *nu*, *kem*, *ken*, *m*, *n* § 12) immediately to the vowel termination.

3. In forms having no apparent vowel termination a helping vowel is used:

1) The suff. *ka kem ken*, as in nouns, have reduced the helping vowel to a mere *sh^eva*, § 19.

2) All the other suff. have a full vowel. Now the verb had originally *three* vowels both in the perf. and imperf. In the *perf.* the final vowel was *a*, and hence with suff. to the perf. the helping vowel sound is *a*.

3) In the *imperf.* some more indefinite sound ended the form (*e* or *u* perhaps) and this appears as *ē* with suff. to the imperf.

The *imperat.* follows the imperf.

4) The *inf. cons.* takes the suffixes of the *noun*.

4. *Effect of suff. on preceding vowels.* 1) The perf. Qal of all forms, and imperf. and imper. Qal in *a*, follow words of the *first declension*, preserving the tonic and losing the pretonic vowel when it is changeable, § 18. In open pretonic syllables *ā* becomes *ā* § 6. 2.

2) The infin. cons. and imper. Qal follow the *second declension*, the form *qēṭōl* being a *ṣegholate* of *third class*. (The imper. of the form *מִשְׁכֵּן* follows the *first declens.* See above 4. 1.)

3) All other parts of the verb (ending in *ē* or *ō*) follow the verbal law, that is, with vocalic additions lose the tonic vowel, and may be said to follow the *third declens.* § 30.

5. In the imperf. between the accented helping vowel and the suffixes *nî nu* of 1st pers., *hu ha* of 3 pers. s., and

ka of the pausal *éka* of 2 mas. s., the letter *n*, having demonstrative force, is often inserted, and this by its union with the conson. of the suff. gives rise to forms *enni* (anni) *ennu*, *ennu ennah*, *ekka* (for *enhu*, *enha*, *enka*). Occasionally forms appear in which the union of the *n* with the following letter has not yet taken place.

Rem. *a*. On Perf. See remarks on nominal suffixes, § 19. In 3 fem. sing. the termination *ath* retains the tone except with heavy suffixes. The suff. of 2 fem. s. is oftener *ēkh*; comp. Jud. 4. 20, 1 Sam. 25. 32, Ezek. 27. 26, Mic. 4. 9 with Is. 54. 6, 60. 9. In 3 *pl. m.* מִן—[־] Ex. 15. 10; 23. 31. Once 3 s. *m.* *tāhu* for *to*, Ezek. 43. 20.

Rem. *b*. On Impf. In the Impf. and related parts the sounds *eni*, *enu* of 1 p., and *em*, *en* of 3 p., may become in pause or under special phonetic influences, *ani*, *anu*, *am*, *an* (see § 10. 5 Rem.), cf. Gen. 19. 19; 29. 32, Ex. 29. 30, Deut. 7. 15. Suff. of 3 *pl. m.* in מִן—[־], Ex. 15. 7, 9 &c., Ps. 2. 5; 21. 10, 13 &c. Exx. of *enni* (anni) Gen. 27. 19, 31, Jer. 50. 44; of *ekka* Gen. 26. 3; 49. 25; of *ennu* Gen. 9. 5; 23. 22; 49. 9, 19, cf. 3. 15; of *ennah* Gen. 31. 39; 6. 16; 13. 15; 15. 8; Hos. 2. 5. In some cases the *n* is not assimilated, Jer. 22. 24, Ex. 15. 2, Deut. 32. 10. In other cases *pl.* in מִן— is base of the form, Prov. 1. 28, Ps. 63. 4, Is. 60. 7, Jer. 2. 24; 5. 22, cf. Job 19. 2.—The 2 and 3 *pl. fem.* assume with suff. the form of 2 *pl. m.*, Jer. 2. 19.

Rem. *c*. The infin. cons. uses the *verbal* suff. of 1 p. s. to denote the object, *me*; but in the other persons the *nominal* suff. alone are used to express both object and subject (*him* and *his*).

The suff. to the participle are also those of the *noun*, though in the *singular* of partt. verbal suff. are also used in poetry, Gen. 4. 14, 15, Ps. 18. 33.

The infin. cons. with suffixes *ka kem ken* occasionally appears of the form *q^etolkha* instead of *qotl^ekha*, Gen. 2. 17; 3. 5, cf. Deut. 27. 4; 29. 11. The inf. קָטַל is inflected קָטַלְי, § 29 Rem. *a*, Gen. 19. 33.

Rem. *d*. The demonstrative *n* is occasionally seen in imperat. and perhaps a single time in the perf. and part., Gen. 30. 6.

It may be repeated (*foot note* p. 17), that with suff. the first syll. of infin. cons. is half open; and that on the contrary the prep. ל unites with it so closely as generally to form a shut syllable. The imper. is also half-open.

when he kept בְּשָׁמְרוּ

before he kept me

before the man kept me

when I kept the man

until I keep the man

בְּשָׁמְרִי אֶת־הָאִישׁ or „

„ עַד שָׁמְרִי or „

when the man kept בְּשָׁמַר הָאִישׁ

לִפְנֵי שָׁמְרוּ אֹתִי

לִפְנֵי שָׁמַר הָאִישׁ אֹתִי

כְּאֲשֶׁר שָׁמַרְתִּי

עַד אֲשֶׁר אֲשָׁמַר

Rule 1. The *infin. cons.* has the government of its verb and may take suffixes and prefixes. The usual order is *infin.*, subject, object.

Rule 2. Instead of the *infin. cons.* with preposition the finite form may be used with a conjunctive expression formed of the *prep.* and relative.¹

EXERCISE: TRANSLATE.

שְׁמַרְתָּנִי, שְׁמַרְתִּיהָ, וְשָׁמְרוּ, לְשָׁמְרָהּ, וּלְשָׁמְרָהּ, שְׁמַרְנִי, וְשָׁמְרָהּ, וְיִלְבְּשֵׁנִי, תִּשְׁמְרֵם, וְאַשְׁמְרֶנָּה, יִשְׁמְדֵהוּ, תִּשְׁמְרֶהָ; שְׁפִטוּנִי, שְׁפִטוּם, בְּשִׁפְטָהּ, שְׁפִטְנִי; זָכַרְתֶּם, אֶזְכָּרְנָהּ, וְיִזְכְּרוּנִי, בְּהִזְכִּירוֹ, הִזְכִּירְנִי, גָּנְזְתֶם, גָּנְזִי; וְקִבְּצָהּ, קִבְּצֵם, וְקִבְּצִיתִם, וְיִקְבְּצוּנִי, בְּקִבְּצִי, אֶקְבֹּצֶהּ, וְקִבְּצָהּ;

I have gathered thee. I will gather her from the sides of the earth. And thou shalt keep me in thy way. Keep thou him. Before she kept the man. These are the generations of the heavens and the earth in the day of their creating (*niph.*). Judge me according-to my righteousness. Bury me not in Egypt, but I will lie with my fathers and thou shalt bury me in their burying-place. Make-me-tread¹ in the path of thy commandments for in it I delight. Jehovah shall keep thee from all evil, he shall keep thy soul. What is man that thou rememberest him or (and) the son of man that thou visitest him? Thy word² is proved and thy servant loveth it. Before he cut off all flesh by the waters of the flood. He promised to mention him before the king of the land.

¹ וְיִרְדֶּךָ *hiph.* ² אִמְרָה.

§ 32. IRREGULAR OR WEAK VERBS.

1. The word *פָּעַל* *to do* was used as a paradigm by the older Grammarians. Now the first letter of this verb being *Pe*, the first letter of any verb was called its *Pe*; and in like manner the second letter was called its *‘Ayin*, and the third its *Lamed*. This mode of designation is employed in *weak verbs*.

¹ Prepositions are really *nouns* in the *cons. state*.

A weak verb is a verb which has one or more of its three stem letters a weak letter. The weak letters are the *Gutturals*, the *Quiescents* and *Nun*, i. e. the letters א ה ו ר ע ך ן. Thus such a verb as נפל is called a *Pe Nun* verb; ילד a *Pe Yod* verb; קום a *Ayin Vav* verb; שמע a *Lamed Guttural* verb, and the like. The letters *Aleph* and *He* being gutturals at the beginning of a word and quiescents at the end have a double nomenclature, thus גלה is a *Lamed He*, but הלך a *Pe Gutt.*, מצא a *Lam. Aleph*, but אסף a *Pe Gutt.* In a few verbs *Aleph* quiesces when first radical, as in אמר, these are called *Pe Aleph* verbs. If a verb have more than one weak letter it is called after all the classes whose peculiarities it shares, ידה a *Pe Yod* and *Lam. He* verb. A verb like גלל whose second and third letters are the same is called a *Double Ayin* verb.

DESIGNATE THE CLASSES OF THESE VERBS.

קרא, אכל, שלח, שחט, שאף, בין, ילד, ישע, בקש, רום, בוך,
עבר, שקל, נחה, נחם, נגף, רעע, קלל, בוא, סבב, קרע, רדף,
ירא, ירה;

§ 33. PE NUN VERBS.

The letter *n* in Hebrew shews the same kind of feebleness that it has in other languages, when it is not sustained by being followed by a full vowel its sound is apt to be lost in that of the consonant after it, *in-licio* = *illicio*; *yin-gash* = *yiggash*.

1. When *n* stands at the end of a syllable (imperf. Qal, perf. and part. Niph., Hiph., Hoph.) it is assimilated to the next consonant, which is doubled, יפּל=יפּל, הפּיל=הפּיל (yin-pol=yippol, hinpîl=hippîl).

2. When *n* not having a full vowel of its own begins a word (imper., inf. cons. Qal) it often falls away altogether, as גַּשׁ for גַּנֵּשׁ (*gash* for *n^egash*).

3. When *n* falls away in infin. cons. this form assumes the fem. termination *t*, becoming a *segholate* noun having *i* when inflected (§ 29. Rem. *a*), as גַּשְׁתִּי, גַּשְׁתָּ.

Rem. The *n* initial does not usually fall away in verbs imperf. in *o*; and hardly ever in 2 pl. perf. in any verb. In many cases, esp. in later style the *n* is not assimilated, Deut. 33. 9, Is. 58. 3, Jer. 3. 5.—The root נָגַשׁ used as Par. is a defective verb really, see final Note § 45.

The *n* is not usually assimilated in verbs *Ayin Gutt.*, except niph. of נָחַם *to repent*, and occasionally נָחַת *to descend*.

4. The verb נָתַן *to give* assimilates its final *n* also in perf. and infin. cons. It has *ē* in imperf. and imper., נִתֵּן. Inf. cons. is נָתַת, תִּתֵּי, תִּתֵּי (תִּתְּנִי תִתְּנֵי).

The verb לָקַח *to take* assimilates the liquid *l* as if it were *n* (in Qal, Hoph.), as impf. יִלְקַח for לָקַח.

5. *Nouns from Verbs* פִּי. Nouns with *m* preformative are of the form מִמֶּתֶן, as מִפָּל *offal*, מִכָּה *stroke*.

to deliver נָצַל *Hi.* to tell נָגַד *Hi.* to vow נָדַר to fall נָפַל
to approach נִגַּשׁ to touch נָגַע to set נָצַב *Hi.* to look נִבַּט *Hi.*
to smite נָגַף to deceive נִשָּׂא *Hi.* to kiss נָשַׁק

EXERCISE. TRANSLATE.

יָתֵן, קָחוּ, נָפַל, הִפְגֵּתָ, אָפִיל, הִצַּלְתָּ, מָצִיל, וְיִנְצְלוּ, תָּנֹה, תַּצִּילֵם,
תִּנְעֵו, נָגַף, הִגֵּד, הִגִּדוּ, תִּבֹט, לְנָפַל, לְנִשָּׂא:
הַצִּילֵי מִדְּמַיִם אֲלֵהֶי תְשׁוּעָתִי וְלִשְׁנֵי תַּגִּיד צְדָקָתְךָ: 2 בִּי תִדּוֹר
נָדַר לַיהוָה אֶל־תִּשְׁפַח לְשִׁלְמוֹ: 3 יִרְאוּ אֲבִירֵי מִנְעֶשֶׂת אֲלֵיו:
4 תִּבְטֹנָא הַשְׁמִימָה וְסֹפֵר הַכּוֹכָבִים: 5 וַיִּפֹּל יְהוָה תִּרְדָּמָה
עַל־הָאָדָם וַיִּקַּח אֶחָת מִצִּלְעוֹתָיו וַהֲצִלֵּעַ אֲשֶׁר לָקַח בָּנָה לָאִשָּׁה:
6 אָמַר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּ עִמָּדִי הִיא יִתְּנֶה־לִּי מִן־הַדֶּעַץ:
7 אָמַר יְהוָה אֶל־אַבְרָם הִתְהַלֵּךְ בְּאָרֶץ לְאַרְפָּה וּלְרִחְבֵּיהָ בִּי לֵךְ
אֶתְנַנָּה וַיִּפֹּל אַבְרָם עַל פָּנָיו: 8 חֵלֶם יַעֲקֹב וַהֲוָה סֵלָם מִצָּב
אַרְצָה וְרָאוּ מִיָּצִיעַ הַשְׁמִימָה:

¹ See § 7 note on *dag. forte conjunct.* p. 19.

² Abram.

Give thou. I will not give my silver and my gold. Tell it not in Gath. Look not (*f.*) after thee lest God smite thee. Deliver me for thou art my salvation. Give ye glory to Jehovah. When

I gave the woman to the man for wife. I will deliver thee and thy tongue shall tell-of my righteousness. The serpent deceived her and she took of the tree and gave to her husband. They feared to draw near lest they should be smitten before the kings. Thou hast caused a deep-sleep to fall upon me. And he brought near the man and he took him in his arms and kissed him (*dat.*).

§ 34. PE GUTTURAL VERBS.

See the rules for Gutturals § 8.

1. By 2nd rule of Gutt. a gutt. requires a *hateph* for simple sh^{va} vocal (2 pl. perf., imper., infin. cons., Qal).

2. By 1st rule Rem. *a*, *i* before gutt. becomes *e*, and by 2nd rule the short vowel repeats itself under the gutt. in a *hateph* corresponding to itself. Thus:

<i>niph.</i>	נִקְטַל	in gutt.	נִקְטַל	and then	נִקְטַל
<i>hiph. perf.</i>	הִקְטִיל	"	הִקְטִיל	"	הִקְטִיל
<i>hiph. inf.</i>	הִקְטִיל	"	"	"	הִקְטִיל
<i>hoph.</i>	הִקְטַל	"	"	"	הִקְטַל
<i>impf. qal.</i>	יִקְטַל	"	יִקְטַל	"	יִקְטַל
	יִקְטַל	"	"	"	יִקְטַל

3. By 4th rule of Gutt. the gutt. cannot be doubled, but, remaining single, causes the preceding short vowel to become its tone-long (parts connected with impf. Niph.), הִקְטַל = הִקְטַל.

Rem. *a*. In Active verbs (impf. in *o*) the primary *a* appears with the preformative (Note p. 59), as יַעֲמֹד, and *i* in Stative verbs, as יֵאָהֵב. With initial *ס* the *i* appears even with impf. in *o*, as יִסָּחֵף; but when rapidly pronounced (as at a distance from the tone) the sounds $\text{—} \text{—} \text{—}$ become $\text{—} \text{—} \text{—}$ in the 1st Gutt. verb, Gen. 27. 41, Numb. 3. 6, Jer. 15. 14.

Rem. *b*. The harder gutturals, while they always depress the vowel (*i*, *u* to *e*, *o*), often keep simple sh^{va} at the end of the syllable, as יִחְכֵּם *he will be wise*. Exceptionally *a* appears in *niph.*, Gen. 31. 27.

Attention should be directed to the half-open syllables in this verb, e. g. in forms ending in *a i u*; e. g. יַעֲמֹד *pl.* יַעֲמְדוּ = יַעֲמְדוּ, § 6. 2. *d*, *e*, cf. Note p. 17.

to dream	חלם	to leave	עזב	to stand	עמד	to slay	הרג
to pass	} עבר	to serve	} עבד	to embrace	חבק	to count	חשב
cross		till		to sin	חטא	to be strong	{ חזק אמץ
to withdraw	{ רחק	to love	אהב	to take	אחז		
refrain		to be wise	חכם	to bind	חבש	to believe	אמן <i>Hi.</i>

EXERCISE. TRANSLATE.

וַיַּחַלְמָה חֲלוֹם בְּלֵילָה אַחֵר אֲנִי וְהוּא: 2 וַיַּעֲזֹב כָּל-אֲשֶׁר לוֹ בְּיָד
 יוֹסֵף: 3 הִנֵּה שְׁנֵי הַמַּלְכִּים לֹא עָמְדוּ לְפָנָיו וְאִיךָ נִעְמַד אֲנַחְנוּ:
 4 וַיִּזְכֹּר אֱלֹהִים אֶת-נִחַם וַיַּעֲבֹר רוּחַ גְּדוּלָּה עַל-הָאָרֶץ: 5 חֹזֶק
 וְאִמְץ בִּי אֲתָה תִּבְחֵל אֶת-דָּעָם הַזֶּה אֶת-הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי
 לְאַבְרָם לְיִתְחַל לָהֶם: 6 וְאַבְרָם הָאִמִּין בִּיהוָה וַיַּחֲשֹׁבָה לוֹ
 צָדָקָה: 7 תִּגְדֹּל-לִנִּי אֶת-הָאָרֶץ הַזֹּאת וְאֶל-תַּעֲבִירֵנִי אֶת-הַנָּהָר:
 8 שְׁלַחְנִי יְהוָה לַחֲבֹשׁ לְנִשְׁבָּרֵי לֵב:

Abraham saw a ram taken by (in) his horns. And there shall be mourning in all vineyards for I will pass in thy midst saith (*perf.*) Jehovah. Pass not the river lest ye be smitten before your enemies. Jehovah will not permit (give) them (*acc.*) to pass the river. Our land shall not be tilled for our enemies shall stand in the midst-of-her. Let me cross the river that I may make this people inherit the land which Jehovah sware unto their fathers to give them. Bil'am said unto the she-ass, Would-there-were¹ a sword in my hand for now I would slay thee (*perf.*). They said unto him, To bind² thee have we come down, to give thee into the hand of thine enemies. And the people served (*pl.*) Jehovah all the days of Joshua³, and all the days of the elders who prolonged⁴ days after Joshua. And he made to pass his children in the fire.

¹ לוֹ יֵשׁ.² אָסַר.³ יְהוֹשֻׁעַ.⁴ *Hiph.* of אָרַךְ.

§ 35. PE 'ALEPH VERB.

1 *Pe 'Aleph* verbs are a sub-class of *Pe Gutt.* verbs. They have one peculiarity,—in impf. Qal *'Aleph* quiesces in the vowel *ô*; in all other respects they are *Pe Gutt.* This *ô* is for *â*, יֹאמַר=יָא=יֹאמַר.

The verbs belonging to this class are *five*: **אָבַד** *to perish*, **אָכַל** *to eat*, **אָמַר** *to say*, **אָבָה** *to be willing*, **אָפָה** *to bake*, and sometimes **אָחַז** *to take*, and others.

Rem. *a*. The impf. is in *a*, but often, especially in pause in *ē*. With retracted accent **יֹאמַר**, **יֹאכַל** and *he said*.

Rem. *b*. In verb *to say* the frequently used form of *infin.* with prep. *to* is contracted (**לֵאמֹר**) = **לְאָמַר** *dicendo saying*.

Rem. *c*. By § 8. Rem. *b*. initial **ס** when next the tone readily takes *ḥaṭ. s̄ghol*, but if the word be loaded at the end reverts to *ḥaṭ. path*. See *imper.* The imp. and inf. with prep. have oftenest *ḥaṭ. s̄g.*; infin. itself perhaps *ḥaṭ. path*.

Rem. *d*. In 1st pers. impf. **ס** of the root is omitted after the preformative **ס**, as **אֹמַר** *I will say*, Gen. 24. 33, cf. 32. 5.

The verb **אָחַז** *to take* usually follows Pe 'Al., and **אָהַב** *to love*, occasionally, Hos. 11. 1, 14. 5. The *ō* sometimes appears in *niph.* Num. 32. 30, and in *hiph.* Hos. 11. 4, Jer. 46. 8, 1 Sam. 14. 24.—In general, **ס** is apt to quiesce, Num. 11. 25, or drop out, 2 Sam. 19. 14; 20. 9; Job 32. 11; 35. 11, 1 Sam. 15. 5. (Ez. 28. 16 may be 3 *prf.* Pi.)

2. Nouns from Pe Gutt. verbs.

	First declension.			Second declension.		
<i>sing. abs.</i>	חָכָם	אֲדָמָה	מֵאֵכָל	עֶבֶד	עֵגֶל	חֹדֶשׁ
<i>cons.</i>	חָכֶם	אֲדָמַת	"	"	"	"
<i>plur. abs.</i>	חֲכָמִים	"	"	עֲבָדִים	עֲגָלִים	חֳדָשִׁים
<i>cons.</i>	חֲכָמֵי	"	"	עֲבָדֵי	עֲגָלֵי	חֳדָשֵׁי
	(wise)	(ground)	(food)	(servant)	(calf)	(month)

In *first declens.* Rule 2 of Gutturals (§ 8. 2) applies. The form with *m* prefix (§ 30. 3) is pointed **מֵאָ** *maā*.—In *second declens.* 2nd class, the gutt. often depresses *i* to *e* (§ 8 Rem. *a*). In 3rd class the loss of *ō* leaves *ḥateph gameç*. In *third declens.* no effects follow.

EXERCISE. TRANSLATE.

וַיֹּאמֶר יְהוָה אֱלֹהֵהֶם מִבְּלִיַּעַן הָפֶן אָבַל תֹּאכַל: 2 וַתִּקַּח
הָאִשָּׁה מִפְּרֵי הָעֵץ וַתֹּאכַל וַתִּתֵּן גַּם לְאִישָׁהּ וַיֹּאכַל: 3 וַהֲבִלְתִּים
אֲחֻבָּשׁוֹ בְּנִיָּהֶם וְאֲחֻבָּשׁוֹ בְּנִיָּהֶם: 4 קַח־לָהּ מִבְּלִיַּעַן
אֲשֶׁר יֹאכַל וְהָיָה לָהּ וּלְהֶם לְאֹכֶלָה: 5 אֲלֵנָּה יְהוָה נֹאבְדָה

בִּנְפֹשׁ הָאִישׁ הַזֶּה וְאֶל־תֵּתֶן עָלֵינוּ דָם נִקְרָא: 6 וַיֹּאמֶר הַמֶּלֶךְ
 אֶל־הָאִשָּׁה מִדֹּלְגָה וַתֹּאמֶר הָאִשָּׁה הִזָּאת אָמְרָה אֵלַי תֵּנִי
 אֶת־בִּנְךָ וְנֹאכְלֶנּוּ הַיּוֹם וְאֶת־בְּנִי נֹאכַל מָחָר: וַנִּבְשֹׁל אֶת־בְּנִי
 וְנֹאכְלָהוּ וַאֲמַר אֵלָיָה בַּיּוֹם הַזֶּה אֶתְחַר תֵּנִי אֶת־בִּנְךָ וְנֹאכְלֶנּוּ וַתִּחְבֵּא
 אֶת־בְּנָהּ:

Ye shall eat of the fruit of your ways. Let us not perish for his soul. And he called the people to eat and they ate. And the children of Israel said, Who will let-us-eat (*hiph.*) flesh? Ye shall not eat any carcase, to the stranger ye shall give it and he shall eat it. And the woman said, The serpent beguiled me and I ate. Give me flesh that I may eat.¹ It shall not be eaten, it shall be burned in the fire. The way of the wicked shall perish (*f.*). And the dogs ate the flesh of my calf. And the man rose-early in the morning and he told all these words in the ears of his servants. And the king made (gave) the silver in Jerusalem² like stones and the cedars he made like the sycamores which are in the plain.

¹ *Vav* with *Cohort.* § 23. ² יְרוּשָׁלַם.

§ 36. 'AYIN GUTTURAL VERBS.

1. 1) By 1st rule of Gutt. the gutt. prefers the *a* sound, hence impf. and imper. Qal, and very often perf. Pi'ēl, end in *a*; and even other parts may have *a* for *ē*; as שָׁחַט.

2) By 2nd rule the gutt. must have a *ḥateph* as indistinct vowel, hence with the terminations *a i u* the middle gutt. is pointed with *h. pathah*, as שָׁחַטָה.

3) By 4th rule the gutt. cannot be doubled, hence Pi'ēl, Pu'al, Hithp. must omit *dag.* from the middle radical. The preceding vowel becomes tone-long always before *Resh*, as בָּרַךְ for בִּרְךָ,—and generally before 'Aleph; with the rest it usually remains (and *i u* are not depressed to *e o* before the virtually doubled gutt.), as שָׁחַט, שָׁחַט.

Rem. *a.* The form of imper. Qal in *i u* is by 3rd rule of Gutt.—The short vowel in *Pi* &c. is rare with *Ṣ*; usage fluctuates with *ע*, which, however, takes *ō* in *Pu.*, Ps. 118. 12, Ez. 23. 3.—With *suff.*, impf. יִשְׁחַטְנִי &c., imper. שְׁחַטְלוּנִי, § 31. 4. 1.

Rem. *b*. In verbs middle ר, as גִּרַשׁ, שָׂרַת, בָּרַךְ, the second rad. takes hāteph instead of simple sheva, as בָּרַכְנוּ. The *Pu.* of בָּרַךְ does not occur in parts illustrating the peculiarity.

2. Nouns from Ayin Gutt. verbs.

	First declension.	Second declension.		Third declension.	
<i>sing. abs.</i>	נָהָר	נָעַר	פָּחַד	פָּעַל	רָחַב
<i>cons.</i>	נָהָר	"	"	"	"
<i>voc. suff.</i>	נָהָרִי	נָעָרִי	פָּחַדִּי	פָּעַלִּי	רָחַבִּי
<i>cons. suff.</i>	"	נָעָרָה	"	פָּעַלָה	"
<i>plur. abs.</i>	נָהָרִים	נָעָרִים	"	פָּעָלִים	"
<i>cons.</i>	נָהָרִי	נָעָרִי	"	פָּעַלִּי	"
	(river)	(lad)	(fear)	(work)	(breadth) (priest)

In *second declens.* the form נָעַר (i. e. נָעָר) corresponds to the regular מָלַךְ (§ 8. 1); hence there are no *segholates* of 2nd class with middle guttural. The *ṣ̣ḡhols* appear in two words, לֶחֶם *bread*, and רֶחֶם *womb*. The form נָעָרִי is usual with the weaker gutturals (§ 8. 2), with the harder gutt. simple sh^{va} remains, as פָּחַדִּי *my fear* &c.

to be clean טָהַר	to taste טָעַם	to bless בָּרַךְ <i>Pi.</i>	to wash רָחַץ
to slay שָׁחַט	to serve שָׁרַת <i>Pi.</i>	to lean שָׁעַן <i>Ni.</i>	to drive גָּרַשׁ <i>Pi.</i>
to cry { נָעַק	to fight לָחַם <i>Ni.</i>	to choose בָּחַר	to refresh סָעַד
{ זָעַק	baal בָּעַל	gate שַׁעַר	

EXERCISE. TRANSLATE.

טָהַרְנִי, טָעַמְנוּ, בָּרַכְנוּ, יִשְׂרָת, זָעַקְנוּ, וַיִּזְלַחְמוּ, יִשְׁחַר, אֶרְחֹץ, רָחַצְתָּ, אֶרְחֹצֶה, נִבְחָרְהָ, מִצִּיּוֹן, בְּעָלִי, שְׁעָרֶיךָ:
 יִקְחֶנָּה מִעַט מֵיָּם וְרָחֲצוּ רַגְלֵיהֶם וְהִשְׁעִנוּ תַּחַת הַיַּד: וְאֶקְחָה פֶתֶלֶם וְסָגֵדוּ לְבִבְכֶם אַחֵר תַּעֲבֹדוּ: 2 וַיִּגְרַשׁ יְהוָה אֶת־הָאֲדָם וַיִּשְׁלַחֵהוּ מִבֶּן־עֶדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׂם: 3 בַּיּוֹם הַהוּא תֹאמְרִי לִי אִישִׁי וְלֹא תִקְרְאִי־לִי עוֹד בְּעָלִי: 4 וַיְבָרְכוּ הַחַיִּים אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר יִבְרַכְךָ יְהוָה וַיִּשְׁמְרֶךָ וְשָׂא יְהוָה פָּנָיו אֵלֶיךָ: 5 וַיִּזְעַקוּ בְנֵי יִשְׂרָאֵל אֶל־יְהוָה לֵאמֹר עֲזֹבֵנוּ אֶת־אֱלֹהֵינוּ וְנַעֲבֹד אֶת־הַבְּעָלִים:

Beyond the rivers of Kûsh. Our feet shall stand in thy (*f.*) gates O Jerusalem. And the priests cried unto Jehovah saying, We have served the Baal (*pl.*). Thou shalt love Jehovah thy God and him thou shalt serve. Cut off is (*hoph.*) the offering and the drink-offering; the priests, the ministers (*part.*) of Jehovah mourn.¹ And your fathers cried unto me and said, We shall perish from the violence of our enemies. Bless Jehovah my soul and forget not all his mercies. And she said unto her husband, Drive out this maid-servant and her son. And they forgot Jehovah and he sold them into the hand of their enemies and they fought against² them. And they took wives from all whom they chose. And I will bless (*cohort.*) those-that-bless-thee (*part.*).

¹ שָׁבַל, *perf.* ² בָּ.

§ 37. LAMED GUTTURAL VERBS.

1. The peculiarities of *Lam. Gutt.* arise chiefly from the first law of gutturals,—that all final gutturals must have an *a* sound before them.

1) Long vowels take *path. furtive* between them and the gutt., and the short vowel must be *a* (*path.*), as שְׁלֹחַ.

2) The long vowels *ē* and *ō* in certain cases may become *pathah*, *ō* does so only in the *impf.* and *imper.* *Qal*, but regularly in these parts, as שְׁלַח, שְׁלַח.

As to *ē* the practice is:—

In parts naturally long,—*infin. abs.*, *participle*,—the *ē* remains with *path. furt.*, as שְׁלַח.

In parts naturally short,—*imper.*, *jussive*, *infin. cons.*,—it becomes *a*, and generally also in other parts in continuous discourse, as שְׁלַח, שְׁלַח.

In pause *ē* is resumed.

3) Under the Tone the gutt. retains *sh'va* silent, as שְׁלַחְתָּ; except before another vowelless consonant in 2 *fem. sing.* where a *furt. path.* slips in between the consonants without removing *dag.* from the 2nd, שְׁלַחְתְּ *shalāhat*.

Rem. Final ל usually has *ō* in *impf.*, except in stative verbs. *Infin. cons.* is usually in *ō*, occasionally in *a*, Num. 20. 3, Is. 58. 9. *Part.* have *a* sometimes in *cons.*, Lev. 11. 7, Is. 42. 5.—With *suff.*, *impf.* שְׁלַחְתִּי &c., *imper.* שְׁלַחְתִּי, § 31. 4. 1.

2. Nouns from verbs Lam. Guttural.

	First declension.		Second declension.		Third declension.
<i>sing. abs.</i>	רָשַׁע	שָׂמַח	זָרַע	שָׁמַע	רָמַח
<i>cons.</i>	רָשָׁע	שָׂמַח	"	"	"
<i>cons. suff.</i>	רָשָׁעַךְ	שָׂמַחְךָ	זָרַעְךָ	שָׁמַעְךָ	רָמַחְךָ
<i>plur. abs.</i>	רָשָׁעִים	שָׂמַחִים	זָרָעִים	"	"
<i>cons.</i>	רָשָׁעֵי	שָׂמַחֵי	זָרָעֵי	"	"
	(wicked)	(rejoicing)	(seed)	(report)	(lance)
					(altar)

In *second declension* the final short vowel is *a* (§ 8. 1), and in all the declensions the quasi-vocal *sh'va* before the consonantal suffixes *ka* &c. becomes a *ḥateph*.

to send	שָׁלַח	to hear	שָׁמַע	to be satisfied	שָׁבַע	to forget	שָׁכַח
to sow	זָרַע	to plant	נָטַע	to take	לָקַח	to halt	צָלַע
to rise (shine)	זָרַח	to make grow	רָשָׂא	<i>Hiph.</i>		to sprout	צָמַח

EXERCISE. TRANSLATE.

אֲשָׁמֵעַ, אֲשָׁמְעָה, בְּהִשְׁמִיעַ, תִּשְׁמִיעַ, שִׁלַּחְךָ, שִׁלַּח, שָׁלַחְךָ, אֲשָׁלַחְךָ, יִשְׁפָּחֶהוּ, שִׁכַּחְתָּ, נִשְׁכַּחְתָּ:

הִנֵּה אֲנִכִּי שֹׁלֵחַ בִּלְאָלָהּ לִפְנֵיךָ לְשִׁמְךָ בְּהִרְרָהּ הַשְּׁמִיר בִּמְפָנָיו וְיִשְׁמִיעַ בְּקוֹלוֹ: 2 אֲבִיוֹנִי צִיּוֹן אֲשָׁפִיעַ יִלָּחֶם וְכִהְנִיָּה אֶלְבִּישׁ יִשְׁעִי: 3 וַיִּשְׁעַ יְהוָה בֶּן בָּעֵקֶן וַיַּצְמַח מִן־הָאֲדָמָה פֶּלֶאֱצֵץ נִחְמָד לְמִרְאָה וְטוֹב לְמִנְאָבֵל: 4 וַיִּקַּח יַעֲקֹב אֶת־נָשָׁיו וְאֶת־יִלְדָּיו וַיַּעֲבֵר אֶת־מִעְבְּרָא¹ בֹּקֶם: וַיִּקָּחֶם וַיַּעֲבֵרֶם אֶת־הַנָּחַל וַיַּעֲבֵר אֶת־אֲשֶׁר לוֹ: וַיֵּאבֶק אִישׁ עִם יַעֲקֹב וַיֹּאמֶר הָאִישׁ שִׁלַּחְנִי בִּי עָלֶה הַשְּׁחַר וַיֹּאמֶר לֹא אֲשָׁלַחְךָ בִּי אִם בְּרִכְתָּנִי: וַיֹּאמֶר לוֹ הַמִּלְאָה לֹא יֹאמֶר עוֹד יַעֲקֹב שְׁמִי בִּי אִם יִשְׂרָאֵל וְיִבְרָךְ אֹתוֹ שָׁם: וַיִּזְרַח לוֹ הַשְּׁמֶשׁ בְּאֲשֶׁר עָבַר אֶת־פְּנוֹאֵל וְהוּא צָלַע עַל־יָרְכוֹ:

¹ On double *accus.* see Rule § 38.² Jabbok.³ Penuel.

This song shall not be forgotten. In the day of thy being anointed (*niph.*). And now lest he put forth (send) his hand and take of the tree of life and eat and live¹ for ever. I have heard thy report

¹ תִּי § 42.

O Jehovah. Jehovah will give you in the evening flesh to eat, and bread in the morning to be satisfied (*inf. Qal*). He caused thee to hear his words out of the fire. Let those-loving (*part. cons.*) thy salvation say: Let God be great! Behold I *am* sending my messenger before thee, hearken to his voice. And he sacrificed and was satisfied-with the flesh (*acc.*) of his sacrifices. And he fought against the city all that day and he took the city and the people that *was* in it he slew, and he beat-down¹ the city and sowed it with salt (*acc.*). And my master made-me-swear (*hiph.*) saying, Thou shalt not take a wife to my son from the daughters of the Canaanite² in whose land I *am* dwelling.

¹ נָתַן. ² בְּנִעָנִי.

§ 38. LAMED 'ALEPH VERBS.

The irregularities of the remaining classes of verbs (except verbs *Double 'Ayin*) arise from the presence of some of the quiescents א ו י in the stem. Verbs א"פ, in which א quiesces in the imperfect only, have been already treated, § 35.

1. *Verbs Lamed 'Aleph.* When א is third stem-letter, it causes the following peculiarities:

1) At the end of a syllable א is silent after the preceding vowel, which is lengthened (except *é*), § 9. 1. Thus *a* in *impf. Qal*, § 37, *Niph.* &c. becomes *ā*, as מַצָּא, מַצָּא.

2) In *perf. Qal* of *active* verbs (those in *ā*), the vowel *ā* remains throughout, as מִצָּאתָ.

3) In *perf. Qal* of *stative* verbs (those in *ē*), in all the other perfects, and in all imperfects and imperatives the *a* sound has undergone the common deflection into *e*, the vowel being *ē* in the *perff.*, and *é* in the *imperff.* and *imperr.*, as מִלֵּאתָ, נִמְצָאתָ, תִּמְצָאנָה.

Rem. *a.* The letter א, being silent, sometimes falls out in writing, as מִצָּתִי, Num. 11. 11, Jud. 4. 19, Lev. 11. 43, Gen. 20. 6. In 3 *f. s.* old form in *t* is found, e. g. Gen. 33. 11, Ex. 5. 16, Is. 7. 14.

Rem. *b.* This class of verbs has a considerable tendency to adopt the vocalization, and even the consonantal spelling of verbs א"ל (§ 44): 1) vocalization, e. g. 1 Sam. 22. 2, 2 K. 2. 21, Deut. 28. 59,

Jer. 51. 34. 2) spelling, Gen. 23. 6, 1 Sam. 6. 10; 10. 6; 25. 33, 2 Sam. 3. 8. 3) inf. cons. in *t*, Lev. 12. 4, Ex. 31. 15.

Rem. *c*. Only a single example occurs of a perf. pass. inflected in a manner to indicate its vowel, הִבְּאֲתָה Ezek. 40. 4. The evidence being so limited, it is perhaps better to retain *ē* (*cere*) in the Paradigm.

Rem. *d*. Vav convers. with the perf. does not *usually* throw the tone forward in this class of verbs, as וּמְצֹאתָ Gen. 17. 19; 18. 26.

Rem. *e*. With *suff.*, impf. מְצַאֲנִי &c., imper. קְרֹאֲנִי § 31. 4. 1.

2. Nouns from verbs ל"א.

	First declension.		Second declension.		Third declension.
<i>abs.</i>	צָבָא	מְקָרָא	פְּלָא	חֲטָא	יִצְאָא
<i>cons.</i>	צָבָא	מְקָרָא	"	"	יִצְאָתָא <i>fem.</i>
<i>suff.</i>		מְקָרָאֲכֶם			
<i>pl.</i>	צְבָאוֹת	מְקָרָאִים	פְּלָאִים	חֲטָאִים	יִצְאָאִים
<i>cons.</i>	צְבָאוֹת	מְקָרָאִי	(פְּלָאִי)	חֲטָאִי	יִצְאָאוֹת <i>fem.</i>
	(host) (assembly)		(prison)	(sin)	

The quiescent retains the long vowel before it even in the *cons. sing.*, though the heavy suffix admits the short vowel.

The long vowel often remains before the quiescent even in the *cons. plur.*

In the *fem.* the א is apt to surrender its vowel to the preceding cons., as יִצְאָתָא for יִצְאָתָא § 21.

to find	מצא	to sin	חטא	to create	ברא	to lift up	נשא
to call	קרא	to be full	מלא	to hate	שנא	to prophecy	נבא
read							Ni., Hith.
te befall	קרא	a wonder	פלא	outgoing	מוצא <i>pl. im and ôth.</i>		
meet							
to journey, de-camp		נסע	journeying	מסע	to heal		רפא

The house was full of smoke מלא הבית עשן

The house was filled with smoke " " נמלא

He filled the house with smoke מלא הבית עשן

Rule. Stative verbs (i. e. those describing a condition of the subject) subordinate to themselves in the *accus.* the noun that sup-

plements the description. When they become active (in Pi. or Hiph. §§ 26, 27) they take *two* accusatives.

Such verbs are those expressing the idea of *fulness* (*to be full, satisfied, to swarm, flow with, be covered or clothed with* &c.) and *want* (*to want, be bereaved, &c.*).

EXERCISE. TRANSLATE.

נִבְרָא, תִּתְחַטֵּא, וְחִטָּאתָם, תִּתְחַטֵּא, מִלֵּאֲתָהּ, קִרְאָהּ, וַיִּמְצָאֶהוּ,
יִמְצָאֶנּוּ, יִרְאֶנּוּ, אִמְלֵאֶהּ, יִשְׁאֲרֵי:
וַיֹּאמֶר יִעֲקֹב אֶל-בָּנָיו הָאֲסֻפּוֹ וְאֶפִּידָה לָּכֶם אֶת-אֲשֶׁר יִקְרָא אֶתְכֶם
בְּאַחֲרִית הַיָּמִים: 2 וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל שְׁנֵאתִיו כִּי לֹא יתְנַבֵּא
עָלַי טוֹב כִּי אִם רָע: 3 אָמַר הַכֹּהֵן הַגָּדוֹל סֵפֶר הַתּוֹרָה מִצֵּאתִי
וַיִּתֵּן הַסֵּפֶר אֶל-הַסֵּפֶר וַיִּקְרָאֶהוּ: 4 וּבְנֵי יִשְׂרָאֵל שָׂרְצוּ וַיַּעֲצֻמוּ
וַתִּמְלֵא הָאָרֶץ אֲתָם: 5 כֹּה אָמַר יְהוָה אֱנִי מִרְעִישׁ אֶת-כָּל-
הַגּוֹיִם וּמִלֵּאתִי אֶת-הַבַּיִת הַזֶּה כְּבוֹד: 6 נִמְצָאתִי לְאֲשֶׁר לֹא
בִקְשֵׁנִי אֲמַרְתִּי הֲעָנִי הָעֲנִי אֶל-עוֹדִי¹ לֹא קִרְא בְּשִׁמִּי:

¹ The rel. pron. is very often omitted, particularly if the antecedent be indefinite.

Jehovah will hear when thou criest to him. I am full (*perf.*) of the spirit of Jehovah and of judgment to tell to Jacob his transgression and to Israel his sin. And the earth was filled with violence. Hast thou found-me, mine enemy? and he said, I have found-thee. Thou hast filled this house with thy glory. Thou hatest (*perf.*) all workers of iniquity. And the spirit of Jehovah lifted-me-up and cast me to-*the*-earth. Lift-me-up and cast me into the sea that it may be quiet from-upon you. Thou shalt not hate thine enemy in thy heart. These are the journeyings of the children of Israel who came out of the land of Egypt according-to¹ their hosts, and Moses wrote their outgoings according-to¹ their journeyings. Unless ye had ploughed with my heifer ye would not have found my riddle.

§ 39. PE YOD AND PE VAV VERBS.

The letters *w* and *y* have become a good deal confused in Hebrew, and in consequence of this confusion, roots having *w* as their first, second, or third stem-letter, have not remained distinct from those having *y* in the same places.

Though the two classes פ"י and פ"י are a good deal mixed up with one another, it is conducive to clearness to treat them separately.

1. *Pe Vav verbs.* 1) When the first radical is initial it always appears as *y*, viz. in Qal (except impf. and related parts), Pi'el, Pu'al, and usually Hithpa'el.

All these parts may be said to use forms from פ"י; and the perf. Qal having *y*, verbs of both classes have the general name of פ"י verbs.

2) When the first radical is not initial, and particularly when it is at the end of a syllable, it appears as *w*, viz. in Niph'al, Hoph'al, and usually Hiph'il.

The *w* unites in these parts with the vowel of the preformative, *a* or *u*, and there arises in Niph. and Hiph. the sound *aw*=*ô*; and in Hoph. *uw*=*û*, as הוֹשִׁיב=הוֹשִׁיב (*haw-shîb*=*hô-shîb*), נוֹ'גֶשֶׁב=נוֹ'גֶשֶׁב (*naw-shab*=*nô-shab*), הוֹשִׁיב=הוֹשִׁיב (*huw-shab*=*hû-shab*).

These parts employ forms of פ"י verbs.

3) The confusion is greatest in the impf. Qal and related parts (infin. and imper.). These parts are formed after two methods:—

a) In some verbs the initial letter falls out of the impf. and related parts entirely. In this case the vowel of the preformative letter of impf. is *ê*, and the final vowel is also *ê* (or *a* beside gutturals); and the infin. cons. strengthens itself by assuming the fem. *t*, as שֵׁבֶת. יָשַׁב (*yêshêb*, *shêbeth*).

b) In other verbs the impf. and related parts are formed quite regularly, with *y* as first radical, which is retained in all the parts, and merely quiesces after the preformative *i* of impf. The final vowel is *a*. Thus יָרַשׁ &c. The *niph.*, *hiph.* &c. are formed as in class a).

The paradigm shews that the impf. may be formed after this method, while the imper. and infin. may follow 3a).

2. *Pe Yod verbs.* A certain number of verbs have these peculiarities:—

1) In Hiph'il *y* shews itself: the *y* then unites (just as *w* does) with the vowel *a* of the preformative, *ay*=*ê*, as הִינִיק=הִינִיק *to give suck*.

The Niph. and Hoph. are wanting.

2) The impf. Qal is formed after 1. 3 b) (and examples of imper. and infin. cons. do not occur), as יִנֵּק *he will suck*.

These seem examples of real פ"י verbs.

3. *Verbs assimilating the first radical.* The initial *w y* are subject to still another mode of treatment; instead of coalescing with a preceding vowel (as *iy*=*î*, *uw*=*û*, *ay*=*ê*, *aw*=*ô*), they may be assimilated, like *n*, to the following consonant, which is then doubled, as יָצַק *to pour*, impf. יִצֹק.

4. *Nouns from verbs Pe Yod.* The infin. cons. is inflected with *i*, §§ 29, 31, שֹׁבְתִי *my sitting*. The infin. is occasionally of the form שֹׁכֵה, and this form has been adopted by the nouns, as (דָּעָה *to know*) עֲדָה *assembly*, עֲצָה *counsel*, שֹׁנָה *sleep*. These words, however, inflect after the manner of the first declension, § 18.

The nouns with *m* preformative, § 30, are of the form מוֹלֵד *fem.* מוֹלֶדֶת (§ 29. 2) from פ"ו; מִיטָב from פ"י (i. e. *man* = *mô*, *may*=*mê*, as in Hiph.), and מִצָּע when the initial letter is assimilated.

Rem. *a.* In Hithp. the syllable *hith* is so distinct from the root that it is scarcely *felt* to form part of the word. A few forms appear with *w* as הִתְיַדַע from יָדַע *to know*.

The Hoph. occasionally has *ô* for *û*, as הוֹדַע, Lev. 4. 23.

Rem. *b.* Verbs forming the impf. and related parts by rejection of the first radical do not constitute a numerous class, but are words of very common occurrence. Those most frequently met with are:— יָדַע *to know*, יָלַד *to bear*, יָצָא *to go out*, יָרַד *to go down*, יָשָׁב *to sit*; and הָלַךְ *to go*, which derives the parts in question from הָלַךְ, itself not found. Impf. of יָדַע is יִדַע, imp. יַדַע, inf. יִדְעַת.¹

¹ The presence of the unchangeable *ê* is not very easily accounted for. It may have arisen from *ay*, although the *y* hardly ever appears in writing (Mic. 1. 8); the *î* may either be primary, i. e. *iy*=*î*, or it may have arisen from *ê* by thinning.

Rem. c. The form 3 b) is the one proper to *stative* verbs; and most verbs of the class are stative, though there are a few actives. Examples are: יָבֵשׁ *to be dry*, יָעֵף *to be weary*, יָרָא *to fear*, יָשָׁן *to sleep*, יָעֵץ *to counsel*, יָקַד *to burn* (also 3 a), יָרַשׁ (also *ya-rēsh*) *to possess, inherit*, יָרָה *to throw*. Inf. of יָרָא is יִרְאֶה.

Examples of infin. and imper. retaining the initial *y* are rather rare, and are chiefly from verbs doubly weak, as the verbs *to fear*, *to throw*. These parts rather follow the forms of 3 a), as יִרְשׁ *to possess*.

The rare infin. cons. יָכַל *to be able*, יָבֹשֶׁת *to dry*, Gen. 8. 7, is met with in these verbs.

Rem. d. Proper פ"י verbs are: יָגַק *to suck*, יָלַל (Hiph.) *to howl*, יָטַב (impf. and Hiph.) *to be good*, יָמַן (Hiph.) *to go to the right*, יָקַץ (impf.) *to awake*, and others.

Rem. e. Verbs assimilating the first radical are: יָצַג (Hiph.) *to place*, יָצַע (Hiph.) *to spread*, יָצַת *to burn*, &c. They mostly have a sibilant as second radical.

The general remark may be made that the various classes of פ"י verbs have become considerably confused, and in the impff. and related parts, and the Hiph. &c., shew a great tendency to borrow forms from one another. The individual facts must be learned by reading or from the Concordance.

to be able יָכַל perf. Qal; impf. יִכְבֹּל (Hoph.?)

to add יָסַף perf. Qal; impf. יוֹסִיף Hiph.

and she bore again

(lit. "added to bear", or "added and bore")	{	וַתוֹסֶף לָדֶת
		לָלֶת "
		וַתֵּלֶד "

EXERCISE: PARSE AND TRANSLATE.

יָרָה, לָרֶדֶת, יָעַ, לָעַת, נָלַכָה, אֵינֶנּוּ, תִּירָא, הִזְרָא, אֲנִישׁ, וַיִּוֹרֶשׁ,
וַאֲשִׁיפָה, תִּוְקַד, בְּהוֹרִידִי, תִּבְדְּדֶנָה, וַיִּרְדְּהוּ, הִצַּע, מִצִּיג, וַיִּגְדַּעם,
וַיִּרְשׁוּם:

וַיִּלְכֹּד אֲבָרָם מִצִּבְרֵימָה וַיֵּאמֶר אֶל-אִשְׁתּוֹ אֲמָרִינָא אַחֲתִי אַתְּ
לְמַעַן יִסְבְּלִי בְעִבְרָה: יִיבֶחַ אֶתְּהָ הַמֶּלֶךְ וְלֹא-אֲבָרָם הִיטִיב
בְּעִבְרָה: וַיִּנְפֹּעַ יְהוָה אֹתוֹ וַיִּגְעִים גְּדָלִים וַיִּדַּע פִּי אִשְׁתּוֹ הִיא:
2 אָמַר יְהוָה אֶל-אֲבָרָם אֲנִי יְהוָה אֲשֶׁר הוֹצֵאתִיךָ מֵאֲוִיר פְּשָׁדִים
לָתֵת לָךְ אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ: וַיֵּאמֶר אֲדֹנָי יְהוָה בְּרַחֲמֶיךָ

¹ The verb very readily subordinates to itself in the *acc.* its own noun. ² Ur of the Chaldees.

אָדע פֿי אַרְשָׁנָה: 3 וַיֹּאמְרוּ בְנֵי יַעֲקֹב אֵלָיו אֲשָׁלוּ שְׂאֵל הָאִישׁ
 לָנוּ וּלְמוֹלֶדְתָּנוּ לֵאמֹר² הֲעוֹד אָבִיכֶם חַי הָיָשׁ לָכֶם אֶת וַנַּעֲדֶלּוּ
 עִלָּ³ הַדְּבָרִים הָאֵלֶּה הַיָּדוּעַ יָדַע פֿי יֹאמֶר הוֹרְדוּ אֶת־אֲחֵיכֶם:

¹ Infin. abs.=the man *asked* (why the man asked). The "straitly" of E. V. is false, see § 27. ² הַ particle of interrogation. § 49. ³ פֿה.

And the ark went upon the face of the waters. And we went *through* all that great and terrible wilderness. And they said unto her, Wilt thou go with this man? and she said I will go. And we said, We cannot (*impf.*) go down. And thou shalt remember all the way which Jehovah thy God made-thee-go in the wilderness, to know *that* which is in thy heart. And the man opened the doors of the house and went out to go on (*dat.*) his way. And the women said unto her when she bore her son, Fear not for thou hast borne a son. Behold I have heard that there is corn in Egypt, go down thither and buy us a little food. And the Lord said unto him, Go not down to Egypt, dwell in the land which I shall say unto thee. Let them give to me a place in one of the cities of the country (field) that I may dwell (*cohort.*) there, why should thy servant dwell in the royal city (city of the kingdom)? And he was afraid and said, How terrible is this place! And he said, My son shall not go down with you¹, for his brother is dead and he alone is left, and should mischief befall² him in the way in which ye shall go then shall ye bring down my grey-hairs in sorrow to Sheol.

¹ עִם see § 49. ² Vav with *perf.*

§ 40. 'AYIN VAV AND YOD VERBS.

The principles stated in § 9 should be well understood here.

By § 9. 3, such forms as *perf.* and *part.* *qawam*, *maweth*, *ṭawob*, § 22, become *qâm*, *mêth*, *ṭôb*; so *part.* *qawum*=*qûm*, and *infin.* *qawom*=*qôm*.

Again, by § 9. 2, forms like *infin.* *q^ewum*=*qûm*; *impf.* *yaqum*=*yâ-qûm*; *Hiph.* *hiquîm*=*hê-qîm*, *Hoph.* *huqum*=*hû-qam*.

These general laws explain the following facts:—

1. As in Pe Vav and Yod verbs the *w* and *y* forms have become greatly mixed, those with *w* having very much the

preponderance. Except in impf. Qal and related parts the forms with *w* and *y* completely coincide.

2. The weak middle letter always either falls out or unites in sound with the vowel of the form, hence the stems form monosyllables with the same vowels in most places as are in the regular verb, as perf. קָם, מָת, Hiph. הִקִּים.

The Niph., however, has *ô*, from *wa*, נִקְוֹם=נִקְוֹם; and in the impf.

Qal and related parts, the fundamental sounds of these verbs, *û* and *î*, always maintain themselves, as יִקִּים, יִבִּין.

3. As the stem forms a monosyllable, the preformative letters stand in the open pretone and have tone-long vowels (chiefly *ā*, as impf. Qal יִקִּים, perf. Niph. נִקְוֹם; *ē* from *i* in Hiph. הִקִּים), which, of course, are lost when the tone shifts. Hoph. has *û*.

4. With inflectional affirmatives (except *tem*, *ten*), the compression of the stem retains the tone on the *penult*, as קָמָה *she stood*.

5. The vowels *î û* being so characteristic of these verbs, a great effort is made to give them expression; but as they cannot stand in a shut syllable with two consonants following them, § 5. Rem. *b*, a vowel is inserted between the stem and the consonantal affirmatives, and *î û* remain in the open syllable. The inserted vowel is *ô* in perf., and *é* in impf.

If no vowel be inserted, *î, û* become *ē (a)*, *ō* in the shut syllable.

6. The ordinary form of the intensive is generally avoided. The intensive is usually formed by doubling the final letter, as קָמָם *pass.* קִמְּם (*aw=ô*). § 26 Rem. *c*.¹

Rem. *a*. In these verbs the *infin. cons.* is assumed as root, because it is the simplest form in which the characteristic *î* or *û* is found.

Rem. *b*. In Hiph. יִ"ץ and יִ"ץ coincide; in the other parts, e.g. Niph., פִּוֵּעַל (and Hoph.?), the forms employed are exclusively those of יִ"ץ. Only in impf. Qal and related parts is there any divergence.²

¹ The supposition made above, that these verbs are triliteral roots, with a weak middle letter, which sometimes falls out, and sometimes melts into the vowels beside it, offers to appearance the simplest explanation of their forms. It is not necessary, however to suppose any historical period of the language, during which the words existed, even under inflection, in the unabridged triliteral form.

² Several things, such as the analogy of other Shemitic dialects, the

Rem. c. Pretonic \bar{a} is the ordinary preformative vowel in impf. and Niph. The intrans. \dot{i} ($=\bar{e}$ in pretone), appears only in יָבוֹשׁ (i. e. יָבוֹשׁ); יָאָר 2 Sam. 2. 32 is probably *niph.*, so Gen. 34. 15.

In Hiph. and Hoph. *hiqqîm*, *hugqam* occasionally appear for *hē-qîm* &c., as הִנֵּיתָ from נִיתָ , to *set, place*, הִסֵּיתָ Is. 36. 18, Jer. 38. 22.

Rem. d. The vowel \hat{o} is inserted in perf. Niph.; and generally in perf. Hiph. *Hiph.* sometimes follows reg. verb, הִנֵּפֶתָ Ex. 20. 25, Deut. 14. 28; particularly *hiph.* of מוֹתָ , Numb. 14. 15, Is. 14. 30, Hos. 2. 5, Ex. 1. 16. The form הִקְמַתָּ with \bar{e} for \hat{i} also occurs, Ex. 19. 23, Num. 31. 28, Ex. 26. 30. The vowel \acute{e} is generally inserted in impf. Qal, and occasionally in impf. Hiph.

In Niph. the stem \hat{o} becomes \hat{u} immediately before the tone, but \hat{o} sometimes remains, Ez. 11. 17; 20. 43 &c.

The origin of the inserted \hat{o} and \acute{e} is obscure. Probably these vowels arose out of the a and e sounds in which the perf. and impf. originally terminated. § 31.

Rem. e. The *juss.* in Kal is יָקָם , in *hiph.* יִקָּם ; with vav וַיָּקָם and וַיִּקָּם . Final gutt. take a , וַיִּזַּע Is. 7. 2, וַיִּסָּר Gen. 8. 13.—Inf. cons. is sometimes קוֹם , Is. 7. 2.

appearance of such words as אָיִב to be hostile to, עָיִף to be weary, in which y is moveable, and the existence of numerous primary nouns with y as middle letter (§ 41), make the existence of the class of "ע stems certain. The class, however, shews a great tendency to pass over into "ע', and very few verbs can now be held with certainty to belong to it. In addition to the two verbs just mentioned and some denominatives from nouns "ע', the following words may be considered examples: זִיר to seethe, צִיץ to glance, שִׁיב to grow gray, שִׁיד to plaster—besides others.

There is another class of verbs which, though sometimes reckoned "ע words, are more probably verbs "ע' with certain abnormal forms. The general peculiarity of the class is that they have a set of forms in Qal and a set in Hiph., and the two sets are used without difference of signification. Perhaps the simplest explanation is given by assuming *Hiph.* to be the primary form. The initial ה may easily fall off, and the stem then falls back into the Qal, and, not unnaturally, developes new Qal forms. Thus הבין becomes בין , and a new perf. and part. בָּן are then developed in addition, and even new impff. of the form יָבִין . In this way the peculiar perf. inflection בִּינֹתָ , which two or three verbs exhibit, may be readily explained—it is a *Hiph.* without the preformative letter. See Ewald, *Lehrb.* § 127. A different explanation is suggested by Böttcher, *Ausführl. Lehrb.* § 1141 foll.

The principal verbs belonging to this class are the following, which should be seen in the Concordance: בין understand, דין judge, לֵין lodge (the night), מישׁ depart, ריב contend, שיר sing, שִׁים lay, שִׁית set (also גִּיל , חֵיל , שִׁשׁ be glad, שִׁח think).

Rem. *f*. Very rarely the regular intensive is formed; in one or two cases the middle letter becomes *y*, קַיִם. Sometimes the whole stem is doubled. § 26 Rem. *c*.

Rem. *g*. In the perf. *vav conv.* projects the tone even in 3 f. s., and 3 c. pl., as וַקָּמָה *and she will stand*. The rule stated above in 4 as to the place of Tone does not apply to the Participles, קָמָה, קֹמֶה. The emphatic imper. is קוֹמֶה, but in close connection with a following word beginning with a *gutt*. קוֹמֶה, e.g. before יְהוֹה (pron. 'adhonai) Ps. 3. 8, cf. Jud. 4. 18, Ps. 57. 9. See Ex. 5. 22, Is. 11. 2, Gen. 26. 10.

WORDS FOR PRACTICE.

to arise	קום	to return	שוב	to flee	נוס
establish	<i>Hiph.</i> }	restore	<i>Hiph.</i> }	to hunt	ציד
to rest	נוח	to be high	רום	to melt	מוג
to place	<i>Hiph.</i> }	to be ashamed	בוש	to shine	אור
to die	מות	to come	בוא	to contend	ריב
to run	רוץ	to establish	בון <i>Hiph. Pol.</i>		
set	שים	to depart	סור		

EXERCISE: PARSE AND TRANSLATE.

נָס, סָרָה, שָׁבָה, וּבָאָה, וְסָרָה, אָרוּם, תָּשׁוּבָה, תָּשׁוּבָה, יָרָם, אֲמִיתָה, וְיָמָת, לְצִיד, תַּפְזֹן, הִרְיִמֹתָ, וְהִשְׁבַּחְתָּ, יָאִיר, וְיָרָם. אֶל-תָּשֵׁב, הִבָּאָה, נָשִׁימָה, יְכוּנָה, מוֹבָא, תַּמְלִיחַ: בִּזְעַת אֶפְיָה תֹאכַל לֶחֶם עַד שׁוֹבֶה אֶל-הָאֲדָמָה כִּי עָפָר אֶתָּה וְאֶל-עָפָר תָּשׁוּב: 2 וְאֲנִי הִנְנִי מֵבִיא אֶת-הַמָּבּוּל מִיָּם עַל-הָאָרֶץ לְשַׁחַת כָּל-בָּשָׂר מִתַּחַת הַשָּׁמַיִם: 3 וַיֹּאמֶר הַנֶּחֱשׁ אֶל-הָאִשָּׁה וְלֹא-מוֹת תָּמּוּתִין: 4 וְלֹא מִצָּאָה הַיּוֹנָה מִנוֹחַ לָכֶם רָגְלָה וַתָּשֵׁב אֶל-נֹחַ אֶל-הַתֵּבָה וַיִּשְׁלַח יְדוֹ וַיִּקְחָהּ וַיָּבֵא אֹתָהּ אֵלָיו אֶל-הַתֵּבָה: 5 וַיְהִי כַּדְרִימִי קוֹלִי וַאֲקָרָא וַיַּעֲזֹב³ בְּגָדוֹ אֵצֶלִי וַיָּנֶס וַיֵּצֵא הַחֲזוּצָה: וַתֵּצֵא בְּגָדוֹ אֵצֶלָה עַד בּוֹא⁴ אֲדָנָיו:

¹ The order here is uncommon; nothing usually precedes the infin. abs. when used in this way, § 27; the present order arises from the expression being a quotation. The Serpent puts לֹא before what God affirms.

² "And it came to pass". See § 45. ³ On this word see note p. 17.

⁴ This word takes suff. of the plur. noun, exclusively in all persons except 1st and optionally in 1st.

And they fled the way of the wilderness. Depart not from-after Jehovah, but (and) ye shall serve him with all your heart. And Noah went in, and his sons and his wife and his sons' wives unto the ark. And he took not from his hand *that* which he had brought. I will surely-return (*inf. abs.*) unto thee (*f.*). And he said, Jehovah my God let the soul of this boy return. And he arose in the morning and saddled his ass and went with the princes of Mō'āb. And he called the man (*dat.*) and said unto him, How have I sinned against thee (*dat.*) that thou hast brought upon me and upon my kingdom a great sin? And his wife said to him, If Jehovah had wished¹ to kill us he would not have taken¹ from our hand a burnt offering. And the woman went out to meet the captain of the king's host and she said, Turn in² my lord, turn in unto me, fear not; and he turned in unto her to the tent. And Jehovah said unto his servant, Take all the heads of the people and hang them up for Jehovah before³ the sun that the fierceness of the anger of Jehovah may turn from Israel. And it shall be if thou shalt at-all-forget⁴ Jehovah thy God and go after other gods and serve them, I testify¹ against thee this day that ye shall surely-perish.⁴

¹ Perfect. ² סור. ³ נָגַד. ⁴ Infin. abs.

§ 41. NOUNS FROM 'AYIN VAV AND YOD.

First declension. See § 18.

1	קָם (<i>qawam</i>)	<i>plur.</i>	קָמִים	<i>cons.</i>	קָמִי	<i>fem.</i>	קָמָה
2	מָת (<i>maweth</i>)	"	מָתִים	"	מָתִי		&c.
3	טָוֹב (<i>tawob</i>)	"	טָוֹבִים	"	טָוֹבִי		&c.
4	סֹר (<i>sawur</i>)	"	&c.	"	&c.		
5	שִׁים (<i>sayim</i>)	"	&c.	"	&c.		
8	מָקוֹם (<i>maqwm</i>)	"	מָקוֹמוֹת	&c.			
	(מְגוֹר ")	"	מְגוֹרִים	&c.			
	מְנוּחָה	<i>fem.</i>	מְנוּחָה	(מְנוּחָה),	מְדִינָה	(<i>'ayin yod</i>).	

Second declension. See § 29.

A class.

I class.

U class.

<i>abs.</i>	אֹר	שׁוֹר	מָוֶת	none	שׁוֹק (שׁוֹק)	סוֹס
<i>cons.</i>	אֹר	"	מוֹת (i. e. מָוֶת)	"	"	סוֹס
<i>suff.</i>	אֹרִי	"	מוֹתִי	"	"	סוֹסִי
<i>plur.</i>	אֹרִים	שׁוֹרִים	מוֹתִים	"	שׁוֹקִים	סוֹסִים
<i>cons.</i>	אֹרִי	שׁוֹרִי	מוֹתִי	"	שׁוֹקִי	סוֹסִי
	(light)	(ox)	(death)	"	(horse)	(street)

A class.

I class.

U class.

<i>abs.</i>	אִיד	וִית	חֵיל	גִיל	none
<i>cons.</i>	אִיד	וִית (i. e. וִית)	חֵיל	&c.	"
<i>suff.</i>	אִידִי	וִיתִי	חֵילִי	"	"
<i>plur.</i>	&c.	וִיתִים	חֵילִים	"	"
<i>cons.</i>		וִיתִי	חֵילִי	"	"
	(calamity)	(olive)	(force)	(joy)	

1. *First declension.* The forms 1—5 being contracted, § 9, have unchangeable vowels. The form 8, with *m* preformative, has usually *ô* in the last syllable (or *i* from 'Ayin *Vod*), which, with inflectional additions, may remain or change to *û*. This change is usual in fem. Comp. perf. Niph.

2. *Second declension.* In some words the monosyllabic form has been retained, the diphthongal sounds *aw ay* becoming *ô ê*, § 9. 1 Rem. *b*, as אֹר (אֹר), אִיד (אִיד). This shorter form appears in all the constructs; and is, of course, *regular* with suffixes. § 29.

The monosyllabic form is the common one even in the *abs. plur.*; but occasionally the plural assumes the pretonic *â* as in ordinary *segholates*

In other words of 1st class the dissyllabic form of the *segholate* has been reached; and in 'Ayin *Vav* forms, the influence of the *w* broadens the primary vowel to *â*, as מָוֶה; while in 'Ayin *Vod* forms the *y* makes the furtive vowel *i*, as וִית.

Naturally, § 9, there are no 2nd class forms with *w* nor 3rd class forms with *y*.

3. *Third declension.* In this class of stems the later participial development *qôṭēl*, § 30, has not yet been reached.

The participles remain of the forms cited above under first declens. A few cases occur which seem to shew the beginnings of a transition to the newer forms, e. g. קום 2 Kings 16. 7; בום Zech. 10. 5; comp. Is. 25. 7; Ps. 22. 10; Ps. 71. 6.

WORDS FOR PRACTICE.

death	מָוֶת	and so: midst	תְּנוּךְ	evil	אָוֶן.
light	אֹר	„	thorn	קִיץ	voice קוֹל <i>ôth</i> , pit בּוֹר <i>ôth</i> , generation דּוֹר <i>îm</i> and <i>ôth</i> , bird, עוֹף. Like שׁוֹר,—thorn חוֹם.
horse	סוּם	„	whelp	גּוֹר	spirit רוּחַ <i>ôth</i> , street חוּץ <i>ôth</i> . Like שׁוֹק,—pot דּוֹד.
olive	זַיִת	„	ram	אֵיל	wine יַיִן, no אֵין.
force	חֵיל	„	eye	עֵין	<i>ôth</i> , colt עֵיר, buck תֵּישׁ.
calamity	אֵיד	„	egg	בֵּיץ	<i>pl.</i> , bosom חֵיק, smell רֵיחַ.
joy	גִּיל	„	vanity	רִיק	judgment דִּין, song שִׁיר.

Many words have some irregularity:—

house	בֵּית	<i>pl.</i> בָּתִּים probably <i>bâtîm</i> .
eye	עֵין	<i>du.</i> עֵינִי <i>pl.</i> עֵינֵינוּ <i>wells.</i>
night	לַיִל	more usually לַיְלָה, where <i>ah</i> is acc. termination; <i>cons.</i> לַיְלֹת <i>pl.</i>
day	יוֹם	<i>pl.</i> (יָמִים) יָמִים, § 9. This word is very irregular in treating its <i>â</i> as merely tone-long.

(The word ראש *head* probably=רֹאשׁ i. e. ראשׁ, *plur.* רֹאשִׁים.)

EXERCISE. TRANSLATE.

And they heard the voice of Jehovah walking in the midst of the trees (*sing.*) of the garden and the man and his wife hid-themselves. Behold I am old I know not the day of my death. In those days there-was-not a king in Israel, *every* man did¹ the *thing* upright in his *own* eyes. Ye shall not die for God knoweth (*part.*) that, in the day of your eating of the tree, then (*vav conv. perf.*) your eyes shall be opened. And Noah awoke from his wine and knew what his younger (little) son had done to him. And the prophet said unto her, And thou, arise, go to thy house, when thy feet come to-the-city, then (*vav conv.*) the boy shall die. And he

¹ יַעֲשֶׂה *impf.* § 46.

offered the ram of the burnt-offering and the priests, the sons of Aaron,¹ leant their hands upon the head of the ram. And the men feared to return to their houses. Arise (*f.*), shine, for thy light is come and the glory of the Lord is risen upon thee; for the abundance of the sea shall be converted² unto thee and the forces (*sing.*) of the gentiles shall come unto thee.

¹ אֲהֲרֹן. ² Niph. הִפָּךְ.

§ 42. DOUBLE 'AYIN VERBS.

Verbs *Double 'Ayin* so entirely resemble in their inflection verbs *'Ayin Fav*, that it is best to treat them immediately after this class:—

1) As in verbs *'Ayin Fav* the stems are monosyllabic, except where an unchangeably long vowel or double letter in the form requires the presence of a third stem-letter, e. g. participles and infin. abs. Qal, Pi'ēl, Pô'ēl &c., as קָבוֹב, סוֹבֵב, סָבָב.

The vowels are those of the regular verb except that in Hiph. the vowel has not risen to *i* but remains *ē* (or *a*); see § 27 Rem. *a*; e. g. Niph. נָסַב, Hiph. הִסָּב.

2) Again, the stems being monosyllabic, the preformative letters stand in open pretone and have tone-long vowels, precisely as in *'Ayin Fav*, as impf. Qal יָסַב.

3) The double letter shews itself with all inflectional affirmatives; and the tone (except in participles) is on the penult,¹ as נָסַב / נִסְבָּה.

4) Before the affirmatives beginning with a consonant a vowel is inserted, viz. in the perfects *ô*, and in the impff. and related parts, *é*, as סָבַיְתָ.

5) The tone-long *ē* *ō*, which under the tone maintained themselves before the double letter, when they lose the tone become the sharp *i* *u*, (See Table § 6. 3.), as 2 pl. fem. imper. סָבִינָה.

6) The regular Intensive is quite common. Other forms

¹ There are exceptions to this law about the place of tone, particularly in parts with vocalic terminations.

of the Intensive are *Pô'ēl*, and *Pilpēl*, which are also much in use. See § 26. Rem. c.¹

Rem. a. *Stative verbs*. The stative *ē* of perf. Qal is always sharpened to *a* (see § 22 Rem. b); a very few perff. appear with *ō*, Gen. 49. 23, Job 24. 24. In impf. final *a* and preformative *i* (i. e. *ē* in open pre-tone), are regular, as *יָקַל*, or with first rad. doubled *יָמַל*, Gen. 16. 4; 47. 19, Deut. 19. 6, Is. 7. 4, Gen. 21. 11.

Rem. b. In Niph'al *ā* is the ordinary preformative vowel, but *i* (*ē* when prolonged) also appears. Ez. 25. 3, Mal. 2. 5, Is. 57. 5. The final *ē* of Niph. is usually sharpened to *a*; but *ē* is found, and even extends itself to the perf. and part, Is. 49. 6, 1 Sam. 15. 9, Ps. 68. 3.

By imitation of verbs *'Ayin Vav* the Niph. has occasionally *ō* throughout; and it may be remarked in general that the two classes *'Ayin Vav* and *Double 'Ayin* shew an inclination to adopt forms from one another. 1) In impf. *ū* appears, Is. 42. 4, Prov. 29. 6. 2) In *niph. o*, Is. 34. 4, Am. 3. 11, Ez. 29. 7. 3) In hiph. *î*, Ps. 33. 10, Jud. 3. 24.—The perf. hiph. is often in *a*, Is. 8. 23, 2 K. 23. 15; so with gutt. Deut. 28. 52.

WORDS FOR PRACTICE.

to plunder	בּוּ	to roll	גָּל	to be light	קָל st.
to be hot	חָם st.	to curse	אָר	to measure	מָד
to pity	חָן	to hold a feast	חָג	to be bitter	מָר st.
to be evil	רָע st.	to destroy	שָׁם (1)	to begin	חָל Hiph.
to turn	סָב (1)	to be soft	רָךְ st.	to be silent	דָּם 1
to be ended	תָּם 1	to curse	קָב 1	to tingle	צָל st.
to be trodden	רָר st.	to waste away	מָק Niph.		

Note. Verbs marked 1 double the *first* radical.

¹ As in *'Ayin Vav* verbs the question may be raised whether these verbs be properly biliteral stems shewing an impulse towards triliteration which gratifies itself in the duplication or repetition of the second stem letter, or whether they be real triliterals now undergoing a process of contraction. If the second hypothesis be adopted, the contractions may be explained by considering the *second* radical a weak letter and applying to it the laws 2, 3 of § 9.

Several considerations, however, are in favour of the other hypothesis, which is more natural in itself: 1) Sometimes the duplication of the 2nd radical does not appear, even under inflection, as, perf. תָּמַנּוּ for תָּמְנוּ, impf. יִמְנוּ for יָמְנוּ. And 2) on the other hand the impulse towards strengthening the stem by triliteration often finds satisfaction in dupli-

EXERCISE: PARSE THESE WORDS.

בְּזִמְנוֹ, קָפוּ, וְהִפְתָּם, אֶאֱ, וְהָיָה, גָּל, תָּרַע, בָּזוּ, לָקַב, וְנָקַל,
וְנִמְקָתָם, יָמַד, הִשְׁמָלוֹת, הִתְחַמוּ, תָּדַם, אָקַב, וַיִּתְחַמוּ, תָּתַם;
אֲנִי אֶעְבִּיר כְּלִיטוּבִי עַל־פְּנֵיהֶם וְהִפְתִּי אֶת־אֲשֶׁר אֵחָן וְרַחֲמַי
אֶת־אֲשֶׁר אֲרַחֵם: 2 הִחַל הָאָדָם לָרֹב בְּאָרֶץ וּבְנוֹת יִלְדוּ לָהֶם;
3 וַיֹּרֶד אֶת־הָעָם אֶל־הַמַּיִם וַיֹּאמֶר יְהוָה אֶל־גִּדְעוֹן כֹּל אֲשֶׁר־
יֵלֶךְ בְּלִשְׁוֹנוֹ מִן־הַמַּיִם בְּאֲשֶׁר יֵלֶךְ הַפֶּלֶב תִּצְיֵג אוֹתוֹ לְבָד וְכֹל
אֲשֶׁר־יִכְרַע עַל־בִּרְכָּיו וְלִשְׁתּוֹת: 4 וַיְהִי מִסְפַּר הַמַּלְאָכִים בְּיָדָם
אֶל־²פִּיהֶם שְׁלֹשׁ מֵאוֹת אִישׁ וְכֹל יָתֵר הָעָם פָּרְעוּ עַל־בְּרִיכָתָם
לְשִׁתּוֹת מַיִם: 4 וַתֹּאמֶר אֱלִיהֶן אֶל־תִּקְרָאנָה לִּי ³נַעֲמִי אֶקְרָא
לִּי מָרָא כִּי הֵמֶר שָׁדִי לִּי מָאֵד: אֲנִי מִלֵּאָה הִלַּכְתִּי וְרִיקָם
הִשְׁבִּנִי יְהוָה לָמָּה תִּקְרָאנָה לִּי נַעֲמִי ⁵וַיִּהְיֶה עָנָה בִּי וְשָׁדִי
הָרַע לִּי:

¹ Inf. Cons. שָׁתָה to drink § 44.² See פָּה Table of Irreg. Nouns.³ No'omi.⁴ Defective spelling.⁵ Circumstantial Clause,—in which the order is: *vav*, then *subject*, and last *predicate*. *Vav* would be translated here "when".

§ 43. NOUNS FROM DOUBLE 'AYIN VERBS.

These lines from Table § 6. 3 may be repeated:—

Vowels in final accented shut syll.	\bar{a} (a) \bar{e} \bar{o}
" unaccented "	a e o
" non-final sharp (before double letter)	a i u

First declension.

<i>sing. mas.</i>	קָל	תָּם	רַע	מָסַב	מָסַד
<i>fem.</i>	קָלָה	תָּמָה	רָעָה		
<i>plur. mas.</i>	קָלִים	"	"	מָסָבִים	c. מָסָדִים
<i>fem.</i>	קָלוֹת	"	"	מָסָבוֹת	&c.
	(light)	(perfect)	(evil)	(circle)	(curtain)

cation of the *first* stem-letter, as, impf. יִסַּב, impf. Hiph. יִסְבֵּן. This method of giving strength to these short stems is the ordinary one in Aramean. See the Paradigm. On either hypothesis the occurrence of full trilateral forms like those of the regular verb may be looked for.

Second declension.

	A class.		I class.		U class.
<i>abs., cons.</i> (accented)	עַם	הָר	סֶף	צֶל	חֶק
(unaccented)	עַם-			צֶל-	חֶק-
<i>suff. &c.</i>	עַמִּי	הָרִי	סֶפִּי	צֶלִי	חֶקִּי
<i>plur.</i>	עַמִּים	"	"	צִלִּים	חֻקִּים
	(עַמָּמִים)	(c. הָרִי)	"	(צִלָּלִים)	(c. חֻקָּי)
	(people)	(mountain)	(threshold)	(shadow)	(statute)

1. The Tone affects the vowels as shewn in the Table. In final accented syllable \bar{e} \bar{o} are invariable, but the sharp a is more common than \bar{a} .

2. There are few words of the *first declension*, and, with one or two exceptions, as מַח *marrowy*, the unaugmented words are all of the form $a—a$, § 18. Such words, however, as *people*, *mountain*, &c. may perhaps with as much propriety be classed with the first as with the second declens.

The vowel under *m* preformative is sometimes lost, and sometimes preserved.

3. As in the verb the words develop the double letter under inflection; but the place of the tone is regular.

4. In the *second declension* the plur. abs. is generally of the same form as other inflected parts, but sometimes the pretonic \bar{a} appears, as in ordinary *ṣegholates*.

The letter is very rarely written twice in the sing., גָּלְלָו from גָּל Job 20. 7. Comp. 40. 22, Gen. 14. 6.

Rem. *a*. The effects of gutturals are seen in the words *evil* and *mountain*.

Before the double letter a may be thinned to i . In some cases, e.g. סֶף, it may remain doubtful whether the i be due to this cause, or whether the a of the abs. be not due to the Tone, § 10. 5 Rem., the word being of the second class.

Rem. *b*. This class of words can best be distinguished from other classes by a knowledge of derivation; but it may be observed that:—
a) words of this class ending in a sound have usually short a , while the words of other classes which they resemble, as יָד *hand*, § 18, קָם *standing*, § 41, have \bar{a} ; b) words of this class ending in e sound are distinguished from *ṣegholates* of *ʿAyin Yod* like אֵיד, § 41, by wanting *yod*. They quite agree in form with words like מֵת, § 41, which,

however, are not a numerous class; c) words of this class ending in *o* sound are distinguished from adj. and segholates of 'Ayin Vav like קול and טוב, § 41, by wanting *vav*.

WORDS FOR PRACTICE.

light	קל	and so:	weak דל, fine נק, bitter מר, living חי, cold קר, hot חם.
people	עם	„	hill הר, garden גן, prince שר, ox פר, palm (hand) כף.
shadow	צל	„	heart לב, mother אם, end קץ, arrow חץ, with (prep.) את, עם.
statute	חק	„	bear דב, tambourine הף, all כל, yoke על, strength עז, heat חם, cold קר, statute חקקה.

they called his name Sheth	{	קראו את־שמו שֵׁת
		„ קרא
		„ נקרא

Rule. The indeterminate subject (Engl. *they*) may be expressed: a) by the third pers. plur.; or b) by the third sing.; or c) by the passive voice,—in the last case the Pass., used impersonally, still retains the government of the Act.

bless me, even me	יְבָרְכֵנִי גַם אֲנִי
thy blood, even thine	דְּמָדְךָ גַּם־אַתָּה
to Sheth, even him	לְשֵׁת גַּם־הוּא

Rule. When the Personal Pronoun is repeated for the sake of emphasis, it is repeated in the separate or simple form.

EXERCISE. TRANSLATE.

And her mistress was despised (light) in her eyes. God thou shalt not despise (*pi'el*) and a prince among (in) thy people thou shalt not curse. And thou shalt put the whole upon the palms of the priest and upon the palms of his sons. Comfort ye my people, speak to (upon) their heart, and cry unto them that their warfare is fulfilled (full). Our end draws near (*perf.*), our days are full. Plead with your mother, plead, for she is not my wife,

¹ When the accent falls on the third radical of בִּרְךָ the ר is pronounced with *Haṭ pathah*.

and I am not her husband. Thou shalt fall upon the mountains of Israel, thou and all the peoples that are with thee. A child has been born (*pu'al*) to us, a son has been given to us, and they have called (*sing.*) his name With-us-God.¹ And the captain of the host sent messengers to the king saying: Make thy covenant with me, and behold my hand *shall be* with thee to turn-round² unto thee all Israel. And he came into his house displeased and he lay down on his bed and turned away² his face and did not eat bread. Arise, go down to meet the king of Israel and thou shalt speak unto him saying, Thus saith the Lord, In the place where the dogs licked the blood of Nabôth shall the dogs lick thy blood, even thine.

¹ לָּ. ² Hiph. נָּ.

§ 44. LAMED HE (LAMED VAV AND YOD) VERBS.

The *He* in this class of verbs is not a radical, but a mere vowel sign.

The stems are properly לָּ and לָּ, though forms with *yod* have acquired such a preponderance that only a few traces of stems with *vav* now appear.

1. When the third radical is final it unites with the characteristic vowel, and forms a sound which in all cases is represented by the letter ה, except in the pass. part. Qal, in which *yod* is written after *û*:—

- a) This sound is in all perf. *ā*, *qameç*. § 28. 1.
- b) in impff. and participles the broad *é*, *ş'ghol* (from *áy*);
- c) in imperr. the closer *ē*, *çere* (from lighter *áy*);
- d) in infin. abss. the ordinary vowel of the regular verb;
- e) while in infin. conss. the fem. *t* has been added, making the termination *ôth*.

2. When the third radical is not final but stands under inflection:—

1) After a vowelless consonant it surrenders its vowel to the consonant and disappears, § 9. 2, לָּ=לָּ (or, it may be held to lose itself in the following vowel).

2) At the end of a syllable it is silent after the preceding vowel, § 9. 1. Now this vowel being in all cases *a*, the diphthongal *ay* arises:—

- a) This *ay* most naturally becomes *ê*, which prevails exclusively in perff. pass., as *Pu.* גָּלִיתָ;
 b) but *ê* in parts much used may be thinned to *î*, which in perf. Qal is found exclusively, and in other perff. alternatively with *ê*, as *Qal* גָּלִיתָ;
 c) in the accented syll. before *nāh* of imperf. and imper. *ay* becomes *é* (s^gghol), as גָּלִינָה.

Rem. *a.* For traces of forms ל"ו the Lexicon or Concordance may be consulted on the roots שָׁלוּ and שָׁלָה, עָנָה, נָאָה, שָׁחָה &c. and their derivatives.¹

Rem. *b.* The 3 s. f. is sometimes גָּלַת, but usually it assumes the second fem. termination, as in Parad., Lev. 25. 21; 26. 34, Jer. 13. 19.

The infin. abs. is occasionally spelled גָּלוּ, Gen. 26. 28.

The infin. cons. sometimes wants the fem. termination, as גָּלָה, rarely spelled גָּלוּ, Gen. 48. 11; 50. 20; 31. 28. The termination *ôth* may also be explained as from *wath*, or *yath*.

Rem. *c.* The thinning of *ê* to *î* is said to be universal before *nû* of 1 pl., and almost universal before *tem* of 2 pl. The third rad. *yod* occasionally remains consonantal, esp. in pause and before term. וְנָ, as חָסִיוֹ Deut. 32. 37; 8. 13, cf. Ps. 57. 2, Is. 17. 12; 21. 12; 41. 5.

The verb שָׁחָה (שָׁחוּ) *to bow down* forms a very common hithpa'lel, הִשְׁתַּחֲוָה, יִשְׁתַּחֲוֶה, *vav conv.* וַיִּשְׁתַּחֲוֶה Gen. 18. 2, plur. 42. 6 &c. cf. Gen. 21. 16.

Rem. *d.* In perff. with *vav conv.* the accent is not usually thrown forward.

On suffixes see next § and the Paradigm.

WORDS FOR PRACTICE.

to be	היה	to build	בנה	to reval, open	גלה
to do	עשה	to cover	כסה <i>Pi.</i>	to see	ראה
to acquire	קנה	to increase	רבה	to be fruitful	פרה
to count	מנה	to drink	שתה	to command	צוה <i>Pi.</i>
to weep	בכה	to conceive	הרה	to rule	רדה
to blot out	מחה	to go up	עלה	to smite	נכה <i>Hiph.</i>

הֵעָמַדָה הָאִישׁ לֶאֱכֹל

" " " *not to eat* לֹבֵלְתִי אֲכַל " "

¹ The forms of this class of words are perhaps to appearance most easily explained on the assumption that the stems are trilateral with a weak letter *w* or *y* as third radical. The explanation will not differ materially if the stems be considered biliteral with a vocalic termination, *û î*. On

EXERCISE. TRANSLATE.

אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרֵאם בְּיוֹם עֲשׂוֹת יְהוָה אֶרֶץ
 וְשָׁמַיִם: 2 וְהָיִיתִי נָע וְנָד בָּאָרֶץ וְהָיָה כָּל-מִצְאֵי יַדְהֶגְגִּי:
 3 לֹא אֶסֶק עוֹד לְהַבֹּת אֶת-פְּלִיָּהּ בְּאֲשֶׁר עָשִׂיתִי: 4 פָּרוּ וּרְבוּ
 וּמָלְאוּ אֶת-הָאָרֶץ: 5 וְהָיָה¹ בְּעֵנֵי עֵקֶן עַל-הָאָרֶץ וּנְרָאתָהּ
 הַקֶּשֶׁת בְּעֵקֶן: וְהָיְתָה הַקֶּשֶׁת בְּעֵקֶן וּרְאִיתֶיהָ לְזִכָּר בְּרִיתִי:
 6 שֶׁנָּא נָא עֵינֶיךָ וּרְאֵה כִּי אֶת-פְּלִיָּהּ אֲשֶׁר אָתָּה רָאִיתָ לָּךְ
 אֶתְנָנָהּ: וְשָׁמַיִתִי אֶת-זִרְעָהּ בְּעֵפֶר הָאָרֶץ אֲשֶׁר אִם יוּכַל אִישׁ
 לְמַנּוֹת עֵפֶר הָאָרֶץ בָּם זִרְעָה וּמִיָּה: 7 וַיֹּאמֶר פֶּרְעֹה לָךְ מַעַלִּי
 הַשָּׁמַיִם לָךְ אֶל-חֶסֶק רְאוּת פָּנֶי כִּי בְיוֹם רְאוּתָהּ פָּנֶי תָמוּנוּ:

Behold I rain (*part.*) upon the earth and I will blot out all that I have made from-upon the face of the ground. Behold thy maid is in thy (*f.*) hand, do to her the *thing* good in thine eyes. And they left off building the city. And his sons took a (the) garment and covered the nakedness of their father, and the nakedness of their father they did not see. I am not able to do *anything* until thou come thither. And the waters increased very *much* and the ark went upon the face of the waters, and the heads of the mountains were covered. I have commanded thee not to eat of the tree which is in the midst of the garden lest thou die. For thou Lord of hosts, God of Israel, hast opened the ear of thy servant saying, A house will I build for thee. And he sent forth a (the) dove to see whether¹ the waters were lightened² from-upon the face of the ground. And it came to pass when he saw her that³ he rent his clothes and said, Alas my daughter thou hast-

¹ הַ particle § 49.² Perf. קל.³ Vav conv.

this latter hypothesis, *ai* has to be substituted for *ay* in the above rules; and forms like גָּלִי for גָּלוּ and others, in which *y* is mobile, must be considered secondary, while on the first hypothesis they are remains of the primary formations. The same thing may be said here as was said in *note* regarding verbs ע"ו, § 40.

¹ When a letter is written twice and the first of the two has *sheva vocal* it is written in the best Edd. with *Haṭ. path.* as above. The word הֶגְגִּי § 49 is excepted from this law.

indeed-brought-me-low,¹ for I have opened² my mouth unto the Lord and I cannot go-back. And he said unto the children of Israel, *At-evening*³ (*acc.*) then (*vav conv.*) shall ye know that Jehovah hath brought you out from the land of Egypt, and *in-the-morning* (*acc.*) then shall ye see the glory of the Lord.

¹ Hiph. and *inf. abs.* ² פָּצָה. ³ The *modal accus.* embracing all definitions of *time, place, measure*, and in general all expressions defining the *mode* of the verbal action.

§ 45. APOCOPATED FORMS AND NOUNS OF VERBS LAM. HE.

1. The *Jussive* or shortened impf. and the imper. in verbs *Lam. He* is formed by loss of the final vocalic syllable (*He* and vowel sign); and hence is often called the *Apocopated* impf. &c. The contraction occasions some alterations within the word. Thus:—

<i>impf. qal</i>	יִגְלֶה	<i>apoc.</i> (יִגְלֶ=) יִגְלֹ or יִגְלִ=יִגְלֹ or יִגְלִ.	§ 29.
<i>impf. hiph.</i>	יִגְלֶה	” (יִגְלֶ=) יִגְלִ=יִגְלִ.	§ 29. § 5. Rem. <i>d.</i>
<i>imper. hiph.</i>	הִגְלֶה	” (הִגְלֶ=) הִגְלִ.	
<i>impf. niph.</i>	יִגְלֶה	” יִגְלִ.	
<i>impf. pi.</i>	יִגְלֶה	” יִגְלִ. § 5. Rem. <i>d.</i>	
<i>imper. pi.</i>	גִּלֶה	” גִּלִ. ”	
<i>impf. qal, hiph.</i>	יַעֲלֶה	” יַעֲלִ, יַשַּׁע &c.	
<i>impf. qal</i>	יִרְאֶה	” יִרְאִ &c. With <i>vav conv.</i> 3 s. m. alone	
		יִרְאִ; 3 / יִרְאִ, 1 c. יִרְאִ.	

Rem. These contracted forms are used with *vav conv.*, though full forms with *vav* are not uncommon. The forms יִשָּׁב, יִבְכֶּה, יִשָּׂא &c. with no helping vowel are possible only when last letter is a mute (§ 5 Rem. *d.*, end), otherwise the forms יִגְלֹ or יִגְלִ must be used.

2. The common verb הָיָה *to be*, has some irregularities,—which may be given:—

- 1) The gutt. when initial takes ḥaṭ. š°ghol, as imper. הִיָּה.
- 2) With *any* prefixed letter the gutt., when without a vowel, takes simple sh°va, and the prefix *hireq*, as impf. יִהְיֶה.
- 3) Apocopated impf. is (יִהְיֶ=) יִהְיִ, יִהְיִ, יִהְיִ &c. See nouns of 2nd declens.

The verb *חָיָה* *to live*, has mostly the same peculiarities.

Rem. *Vav* before the imp. sing. takes ֿ as *וַחֲיֵה*, and of course **א** in 1st sing. impf., *אֲחִיֶּה*. The preform. letter always takes *Metheg*.

3. Nouns from verbs ל"ה.

First and third declensions.

<i>abs.</i>	מִקְנֶה	קֹנֶה	עֵלֶה	שָׂדֵי	יָפָה	<i>fem.</i> יָפָה
<i>cons.</i>	מִקְנֶה	קֹנֶה	עֵלֶה	שָׂדֵי	יָפָה	יָפָת
<i>suff.</i>	מִקְנִי		עָלִי			
3 <i>m.</i>	מִקְנֵהוּ		עֲלֵהוּ			
3 <i>f.</i>	מִקְנֶהָ		עֲלֶהָ—לָהּ			
<i>pl.</i>	מִקְנֵימָם		עֲלֵימָם		יָפִים	יָפוֹת
<i>cons.</i>	מִקְנִי		עָלִי		יָפִי	יָפוֹת
	(possession)	(possessor)	(leaf)	(field)	(fair)	(fair)

Second declension.

	A class.		I class.		U class.			
<i>abs. sing.</i>	אֲרִי	(קָצוּ)	גִּדִּי	פֵּרִי	פְּתִי	חֲצִי	חֵלִי	תֵּהוּ
<i>pause</i>	”		גִּדִּי	פֵּרִי	&c.	חֲצִי	חֵלִי	
<i>afform.</i>	אֲרִיָּה	קִצְוֹתָּהּ	פִּרְיוֹ			חֲצִיּוֹ	חֵלְיוֹ	
<i>plur.</i>	אֲרִיִּים		גִּדִּיִּים		פִּתְאִים		חֲלָיִים	
<i>cons.</i>	קִצְוֹת		גִּדִּי					
	(lion)	(end)	(kid)	(fruit)	(simple)	(half)	(sickness)	(waste)

First and third declensions. 1) The vocalic sound at the end of these words is the broad *ṣēghol*, which becomes the closer *çere* in the construct. Comp. the relation of the impf. and imper. in the verb.

2) The vocalic termination is absorbed in the vowel of the affirmative.

3) The final *e* sound naturally admits the suffixes *hu*, *ha* &c. of 3 pers. In 3 m. s. *ēhu* is found exclusively; in 3 f. besides *ēha* there may be *āh*.

Rem. Sometimes the vocalic termination is written with *yod*, in which case the cons. and suffixal forms of sing. and plur. noun coincide in spelling, as *מִקְנֵיךָ* *thy cattle* sing., *שָׂדֵינוּ* *our field*; compare Gen. 1. 21 (a sing. defectively written).

Second declension. 1) In these *ṣēgholates* the fundamental vowels sounds generally appear, *i* taking the tone, which *u*,

however, is unable to bear. The regular form, as בָּכָה *weeping*, is rare.

2) When any affirmative is appended the vowel *a* in other segholates removes to the first syllable.

3) In the plur. *yod* is sometimes softened into 'aleph before another *yod*; and in the *cons.* the pretonic *ā* many times remains.

Rem. *a.* On account of the thinning of *a* to *i*, which was to be expected in these weak words, it is hardly possible to say whether such words as *fruit* &c. belong to the first or to the second class. See Add. Notes.

Rem. *b.* The short words *hand*, *blood* &c. which follow in their inflection the *first* declension, and the words *son*, *name* &c. which follow the *third*, appear to be contractions of forms derived from stems ל"ה. The words אָב *father*; אָח *brother, fem.* אָחוֹת *sister*; חָם *father in law*, &c., are also shortened forms belonging to this class of stems; in which, however, the rejected letter generally appears under inflection. See Table of Irreg. Nouns.

WORDS FOR PRACTICE.

work מַעֲשֶׂה	appearance מַרְאֶה	cattle מִקְנֶה	cheek לֶחִי
beauty יָפִי	captivity שְׁבִי	affliction עָנִי	shepherd רֹעֶה
friend רֵעֵה	butler מִשְׁקֶה	covering מִכְסֶה	butlership מִשְׁקָה
and they spake to one another		וַיְדַבְּרוּ אִישׁ אֶל־רֵעֵהוּ	
		אֶל־אַחֵיו	
and they smote one another		וַיִּכּוּ אִישׁ אֶת־אַחֵיו	
and they (f.) clave to one another		וַתִּדְבַּקְנָה אִשָּׁה בְּאַחֹתָהּ	
		בְּרֵעוֹתֶיהָ	

EXERCISE. TRANSLATE.

וַיָּבֹא אַבְרָם אֶל־הָגָר וַתַּהַר וַתֵּלֶד בִּי הָרְחֵלָה וַתִּקַּל גְּבֻרָתָהּ
 בְּעֵינֶיהָ: 2 אָמַר יְהוָה לְאַבְרָם הִתְהַלֵּךְ לִפְנֵי² יְהוָה תָּמִיד
 וְהִקְמַלְתָּ אֶת־בְּרִיתִי לְהָיוֹת לְךָ³ לְאֵלֹהִים: 3 וַיֵּסֶר נָח אֶת־מִכְסֶּה

¹ Hagar. ² Imper. here expresses the consequence=and (so) thou shalt be. ³ This contraction takes place with the three prepp. *b*, *k*, *l* and conj. *v*. The contraction does not take place when the noun is in the *sing.*

הַתְּבָה וַיֵּרָא וַתֵּיגַה הָרְבִי פָנֶי הָאֲדָמָה: 4 וַיֵּשֶׁע לָהּ פָּרָם וַיִּשְׁתַּף
 מִן־יַמִּין וַיִּשְׁפֹּר וַיִּתְּגַל בְּחוּף 'אֶהְלֶה: 5 וַיָּפֶת אֱלֹהִים² לְיִפֹּת
 וַיִּשְׁכֵּן בְּאֶהְלֵי שָׁם: 6 נָשָׂה יָדָה וְהֶעֱלָ אֶת־הַצִּפְרִידִים: 7 וַיְהִי
 רִיב בֵּין רֵעִי מִקְנֶה אֲבָרָם וַיִּבֹן רֵעִי מִקְנֶה לוֹט וַיֹּאמְרוּ אִישׁ
 אֶל־רֵעֵהוּ אֶל־נָא תְהִי מְרִיבָה בֵּינִי וּבֵינָךְ: 8 וַיֵּרָא יְהוָה אֶל־
 אֲבָרָם וַיֹּאמֶר לְזַרְעָךְ אַתָּן אֶת־הָאָרֶץ הַזֹּאת וַיִּבֹן שָׁם מִזְבֵּחַ
 לַיהוָה הַנִּרְאָה אֵלָיו:

¹ For this suffix see § 2. 3. 3), § 19. ² Japhet; Shem.

And I saw in my dream and behold seven good cows and they stood upon the bank of the river. And the man of God stretched out his hand and brought up the frogs as the Lord had commanded him; and Pharaoh saw the plagues and he feared *with a great* fear. And Adam knew his wife and she conceived and bare Qayin; and she conceived again and bare his brother Hebel, and Hebel was a shepherd of flocks; and it came to pass when they were in the field that Qayin rose up against (unto) his brother and slew him. And his daughters spake one to another saying, Let us make our father drink wine; and he drank and was drunken. Walk thou before me and be perfect. And God opened her eyes and she saw a well of water, and she went and filled the bottle with-water¹ and made the boy drink. And the captain of the host said, Who *ever* shall smite Qiryath Sēpher and take it, then (*vav conv.*) I will give him my daughter to wife. And the watchmen saw a man coming out of the city and they said unto him, Shew-us the entrance of the city and we will deal mercifully with thee;² and he shewed-them the entrance of the city, and they smote the city with the edge of sword but the man they let go; and he went into the land of the Hittîm and built a city and called its name Lûz.

¹ Acc. ² עֲשֵׂה חֶסֶד עִם.

Note on doubly weak and defective verbs.

1. Many verbs have more than one weak letter. They are mostly ל"א or ל"ה with some other peculiarity. Some common verbs are these:—

1) ל"א and ל"ה. נָשָׂא *to lift*, impf. יִשָּׂא, pl. יִשְׂאוּ (§ 7 note 1); imp. שָׂא, suff. שְׂאֵהוּ, שְׂאוּנִי, שְׂאֵת, inf. c. שְׂאֵת, שְׂאֵת &c., but לְשֵׂאת, rarely נָשָׂא.

2) *ל"א* and *פ"ו*. *יָצָא* *go out*, impf. *יֵצֵא*, imp. *צֵא*, inf. c. *צֵאת*, *לִצְאָתָּה*. Hiph. *הוֹצִיאָהּ*, *הוֹצִיאָהּ* &c.

3) *ל"א* and *ע"ו*. *בָּוא* *to come*, perf. *בָּא*, *בָּאתָ* &c., impf. *יָבוּא*, inf., imp. *בּוּא*, part. *בָּא*. Hiph. *הִבִּיאָהּ*, *הִבִּיאָהּ* &c., but usually *הִבִּיאָהּ* &c. before suff.

4) *ל"ה* and *פ"ן*. *נָטָה* *to stretch*, impf. *יִטֶּה*, apoc. *יָטַט*. Hiph. *נָכָה* *to smite*, *הִכָּה*, impf. *יִכֶּה*, apoc. *יָךְ*, *נָךְ*, imp. *הִךְ*, inf. *הִכּוּת*, part. *מִכֶּה*.

5) *ל"ה* and *פ"א*. *אָבָה* *be willing*, impf. *יֹאבֶה*, apoc. *אֶל-תִּבְבֵּא*, Pr. 1. 10. *אָלָה* *to swear*, apoc. *יִאָּל*, 1 S 14. 24 (*יִאָּלָה*=*יֹאבֶה*). Poet. *אָתָה* *to come*, impf. *יֹאבֶה*, *יֹאבֶה*, apoc. *וַיָּבֵא* Is. 41. 25, cf. Deut. 33. 21.

6) *ל"ה* and *פ"ו*. *יָרָה* *to cast, shoot*, impf. suff. *וַיִּרֶם* Nu. 21. 30, from *יִירָה*, imp. *יִירָה*, inf. *יִירוּת*. Hiph. *הוֹרָה*, impf. *יֹוֶרֶה*, apoc. *וַיִּוֶר*, 2 K. 13. 17. *יָפָה* *be beautiful*, impf. *יִיפֶה*, apoc. *וַיִּיפֶה* Ez. 31. 7, cf. 16. 13.

2. Stems composed of two strong radicals and any of the three weak letters י, ו, נ, are often allied in meaning. Thus *נָעַץ*, *נָעַץ* *to advise*, *נָגַר* *to fear*, *נָצַב*, *נָצַב* *to place*, *נָפַח*, *נָפַח* *to blow*, *נָעַט*, *נָעַט* *to cover*. Hence one root supplements itself often from another. In many verbs also the forms in Qal have fallen into disuse, and the Qal supplements itself out of the other conjugations.

1) *בוּשׁ* *be ashamed*, see Parad. § 40. Hiph. *הִבִּישׁ* reg., and also *יִבֹּשׁ* from *הִבִּישׁ*.

2) *טוֹב* *be good*, perf., part., inf. *טוֹב*; but impf. *יִטֵּב* and hiph. *יִטֵּב* from *יִטֵּב*.

3) *הָלַךְ* *to go*, perf., inf. abs. *הָלַךְ*, part. *הָלַךְ*; impf. *יִלְכֶּה*, inf. c. *לָכַת*, suff. *לָכַתִּי*, imp. *לָךְ*, hiph. *הוֹלִיךְ*, from *יִלְכֶּה*. Later style forms impfs and inf. cons. from *הָלַךְ*.

4) *יָגַר* *to fear*, perf., part. *יָגַר*; impf. *יִגוֹר*, imp. *גוֹר* Job. 10. 29, from *יָגַר*.

5) *יָכַל* *be able*, inf. abs. *יָכַל*, inf. cons. *יִכָּלֵת*, impf. *יִיכָל* (hoph.).

6) *יָסַף* *to add*, perf., part., in Qal; hiph. *הוֹסִיף* in perf., impf., and inf. An imp. *סָפַף* Is. 29. 1, Jer. 7. 21 (from *סָפַף*? cf. Is. 30. 1).

7) *יָקַץ* *to awake*, only impf. *יִיקֶץ* in Qal; hiph. *הִקִּיץ* perf., impf., imp., infin., from *יָקַץ*.

8) *פָּשַׁל* *to fall*, perf., inf. abs., part., in Qal; impf., inf. cons. from Niph.

9) *נָגַשׁ* *to draw near*, impf., imp., inf. cons. in Qal, but perf. and part. borrowed from Niph., which has only these two parts.

10) *נָחָה* *to lead*, perf., imper. in Qal; impf. and inf. cons. in Hiph., which has also perf. twice.

11) *נָקַע* *be alienated*, perf. 3. f. *נִקְעָה* Ez. 23. 18, impf. 3. f. *תִּקַּע* Jer. 6. 8, from *נָקַע*.

12) *נָתַךְ* *to pour* (intr.), only impf. *יִתֶּךְ* in Qal; in Niph. *נִתַּךְ* perf. and part.

13) *שָׁתָה* *to drink*, in Qal, but Hiph. *הִשָּׁקָה* *to give to drink*, from *שָׁקָה*.

§ 46. THE TWO VERBAL FORMS, PERFECT AND IMPERFECT.

In § 20 only so much was said regarding the Tenses of the Verb as seemed absolutely necessary for understanding the Exercises. A full discussion of the subject belongs to the syntax; but the sections on the Verb can hardly be closed without some additional notes on the simple verbal forms.

I. *The Perfect.* The Perfect expresses a completed action.

1. Now in reference to *time* such an action may be:—1) one just completed from the point of view of the present (the preter definite); as, Against thee only *have I sinned* חָטָאתִי; exx. Gen. 3. 11 *eaten*, 4. 1 *have gotten*, Ex. 5. 14 *have ye not fulfilled?* Or 2) one completed in the indefinite past (the preter indefinite); as, In the beginning God *created* בָּרָא; exx. Gen. 4. 1 *knew*, Job 1. 1. Or 3) one already completed from the point of view of another past act (pluperfect); as, And God saw every thing that *he had made* עָשָׂה; exx. Gen. 2. 2, 3; 3. 1; 19. 27. Or finally, on the opposite side, 4) one completed from the point of view of another action yet future (the future perfect); as, I will draw for thy camels also until *they have done drinking* כָּלוּ לְשִׁתּוֹת; exx. Gen. 48. 6; Mic. 5. 2.

It will make no difference in the usage of the perf. if the completed actions, instead of being expressed absolutely, as in the above sentences, should be conceived and expressed conditionally, or if they should have no existence except in conception: as, (1) O Jehovah my God *if I have done this* אִם עָשִׂיתִי Ps. 7. 4; (3) *If ye had not ploughed* with my heifer חָרְשֶׁתֶם Jud. 14. 18; *Would God that we had died* לוֹ מָתוּ Numb. 14. 2, exx. Judg. 6. 3; Is. 1. 9; (4) *If Jehovah shall wash away* רָחַץ the filth of the daughter of Zion, Is. 4. 4; exx. Gen. 43. 9 &c.

2. The perf. never expresses any action but one conceived as completed, but a difference in the manner of conceiving actions makes the perf. used in several cases where the present is rather employed in English:—1) In the case of

actions of frequent occurrence—actions which *have been* often experienced or observed (perf. of experience); as, The sparrow *findeth* a house מְצָאָה (E. V. hath found), Ps. 84. 4; exx. Ps. 10. 3; 33. 13; Prov. 11. 2, 8. This usage is naturally particularly common in comparisons, Job 7. 9; and when general truths are expressed *negatively*, Ps. 15. 3 foll. 2) In the case of the actions or conditions expressed by *stative* verbs, § 22 Rem. *a*. What the language seizes upon in this case is not the fact that the condition expressed by the verb is one that *continues*, but rather the fact that it is a condition that has come into *complete existence* and realization, and hence the perf. is made use of to express it; as, I *know* יָדַעְתִּי that thou wilt be king, 1 Sam. 24. 21; I *hate* שָׂנְאָתִי all workers of iniquity, § 38 Exer.; so, I *remember*, זָכַרְתִּי § 16 Exer. &c.; exx. Gen. 6. 13; 18. 13; 27. 14; 32. 10 (E. V.); Numb. 11. 5; Deut. 12. 31. To this class belongs the verb *to be*, when *am* &c. is expressed. 3) A lively imagination is very apt to conceive things which are really future, especially if their occurrence be certain, as already done, and to describe them in the perf. This happens often in making promises or threats, and in the language of contracts, as, The field *give* I thee נָתַתִּי Gen. 23. 11; And if not, I *will take it* לִקְחָתִּי 1 Sam. 2. 16, exx. Gen. 4. 23; 9. 13; 17. 20; Deut. 15. 6; Ruth 4. 3. This usage is very common in the elevated language of the Prophets, before whom the future lay so clear and certain as to be made the basis of new exhortation (prophetic perf.); Is. 9. 5 foll., 10. 23 foll.

Rem. As the language has no perfect or aorist participle, the perf. itself is used in subordinate clauses which serve for adjectival or participial descriptions. Such clauses should be translated by the participle in English.

The use of the perf. to express momentary actions, and for expressing the sudden, sharp, occurrence of any action, seems a variety of its use in 2. 3), 1 Sam. 2. 16.

II. *The Imperfect*. The impf. expresses an action conceived as *entering upon*, or *going on towards*, accomplishment. 1. Such an action may be:—1) A single action, going on and unfinished in the present (present); as, Whence *come*

ye תִּבְּאוּ Josh. 9. 8; exx. Ex. 5. 15; Jud. 17. 9; Ps. 2. 4. Or 2) A single action going on in the past, the two being conceived as contemporaneous (*presens preteriti*),—in Prose chiefly when the section of time with which the action coincides and to which it is parallel and present, is prominently defined by a *particle*; as, Then *sings* Moses אָז יָשִׁיר Ex. 15. 1; exx. Deut. 4. 41; Josh. 8. 30; 1 Kings 16. 21.

2. The kind of progression or imperfection and unfinished condition of the action may consist in its frequent *repetition*:—1) Either in the present; as, It *is said* to this day, יֹאמַר Gen. 22. 14; Take of all food which *is eaten*, § 35 Exerc. This usage is very common in comparisons and in the statement of general truths founded in the nature of things; as, A wise son *maketh a glad* father יַעֲשֶׂה Prov. 10. 1; exx. Numb. 11. 12; Deut. 1. 31; Jud. 10. 4; 2 Sam. 5. 8; Ps. 1. 2 foll. Prov. *pass.* Or 2) In the past; as, Thus *did* Job continually יַעֲשֶׂה Job. 1. 5. This usage is of very frequent occurrence, exx. Gen. 2. 6 *went up*; 6. 4 *used to come in*; Numb. 11. 5 *used to eat*; 1 Sam. 1. 7; 2. 19; Ps. 95. 10.

3. The imperf. is used for the expression of the *future*—that which is conceived as entering upon accomplishment:—1) This may be a future from the point of view of the real present; as, A prophet *will* the Lord *raise up* unto you יָקִים Deut. 18. 18, see § 21 Exerc. Or 2) It may be a future from any other point of view assumed; as, He took his eldest son that *was to reign* יִמְלֹךְ in his stead, 2 Kings 3. 27.

4. The usage in 3. 2) may be taken as the transition to a common use of the impff. in which it serves for the expression of that class of dependent actions and those shades of relation among acts and thoughts, for which we rather use the conditional moods (esp. the potential). Such actions are strictly *future* in reference to the assumed point of relation, and the simple impf. sufficiently expresses them. For ex., Of every tree of the garden thou *mayest eat* תֹּאכַל § 35 Exerc.; *Could we* (were we to) *know* הֵינָּדַע, that he *would say*, Bring down your brother, § 39 Exerc.; Six days

shalt thou (must thou) *labour*, Ex. 20. 9; How *shall* (should) we *sing*? Ps. 137. 4.

5. On the same ground the impf. follows particles expressing *transition*, *purpose*, *result*, and the like, as, לְמַעַן *in order that*, לֵב *lest*, כִּי *that* &c. The actions introduced by such particles are strictly consequent and future to something just stated.

When, however, there is a strong feeling of *purpose*, or when it is meant to be strongly marked, then, of course, the moods are employed, § 23; just as they are employed to express that class of future actions which we express in the *Optative* &c.

Rem. *a.* As is the case with the perf., the impf. is very much used in subordinate clauses, which give adjectival or participial descriptions of the subject of the main clause. The *participle* itself is very little used for this purpose.

Rem. *b.* It must be assumed that the perf. and impf. are entirely distinct in meaning, and that the one is never used *for* the other or to express the same conception of an act with the other. But it may readily happen that two distinct conceptions may be entertained of an action, which may thus be expressed either in the perf. or impf. Thus any *general truth* for ex. may be conceived on the one side as a thing completed, having been many times realized, and this conception of it would be expressed in the *perf.*, 2. 1); or it may be conceived on the other side as a thing unfinished, ever repeating itself, and to express this view of it, the *impf.* would be used, 2. 1).

III. The *consecutive forms* have the same variety of use as the simple forms, the consec. impf. corresponding to the simple perf.; and the consec. perf. to the simple impf.

§ 47. THE ADJECTIVE. COMPARISON.

1. *Comparative Degree.* The adjective undergoes no change of termination or vocalization in comparison. The comparative degree is expressed by the positive followed by the prep. מִן, as, *Better than wine* טוֹב מִיַּיִן, lit. *good away from*, or in distinction from *wine*.

2. *Superlative Degree.* The superlative is also expressed by the positive raised into a position of isolation, as for

ex. by having the *Art.* prefixed, or by being distinguished by a suffix, or by being in the *Gen.* relation, as *He is the greatest*, הַגָּדוֹל הוּא lit. *the great one* (among those referred to), קָטַן בְּנֵי הוּא *the youngest of his sons*, הַגָּדוֹל *the greatest of them*.

Absolute superlativeness is expressed variously, as by the word מְאֹד, *very*, or בְּמְאֹד &c.; or by the repetition of the word expressing the quality, קֹדֶשׁ קֹדֶשׁ *holy of holies* = most holy, עֶבֶר עֲבָרִים *the most abject slave*.

<i>I am taller than he</i>	גָּבִיחַ אֲנִי מִמֶּנּוּ
<i>he is taller than his wife</i>	הוּא מְאֻשָּׁתוֹ „
<i>too little to be—</i>	קָטַן מִהְיוֹת
<i>his eldest son</i>	בְּנוֹ הַגָּדוֹל
<i>his youngest girl</i>	בִּתּוֹ הַקָּטָנָה

EXERCISE.

And to Qîsh was a son, and his name *was* Shā'ûl, and there-was-no man of the sons of Israel better than he; from his shoulder and upward loftier than all the people. And the serpent was more cunning than all the beasts (*sing.*) of the field which God had made. He has slain men more righteous than he. Thou art wiser than Dānî'el. A name is better than good ointment. And that man was greater than all the children of (the) East. And-Yisrā'el loved Yoseph more than all his sons for a son of old age *was* he to him. And he lifted up his eyes and saw Binyāmîn, his brother, the son of his mother, and he said, Is this your youngest brother, whom ye mentioned (*said*) to me? And Lābān had two daughters, the name of the eldest *was* Lē'āh, and the name of the youngest Rāhēl. O (*art.*) fairest among (in the) women. The greatest *men* of the city. There was not left to him except the youngest of his sons. What is sweeter than honey and what stronger than a lion? And their gain was too much for dwelling together, and the land was not able to bear them.

§ 48. THE NUMERALS.

1. *The Cardinal Numbers.* 1) The numeral *one* is an adj. agreeing in gender with its noun and standing like other adjj. *after* it, as אֶחָד אִישׁ *one man*.

2) The number *two* is a noun, and agrees in gender with the word which it enumerates, as שְׁנֵי אַנְשִׁים *two men*; שְׁתֵּי נָשִׁים *two women*.

3) The other numerals are nouns and *disagree* in gender with the words which they enumerate, the formal fem. going with the real mas. noun and *vice versa*, as שְׁלֹשָׁת בָּנִים *three sons*; שְׁלֹשׁ בָּנוֹת *three daughters*.

4) The *tens* are the plurals of the units except *twenty* which is the plur. of *ten*, there being a distinct word for *hundred*.

5) The numerals 2—10 which are nouns stand most commonly in the *cons. state* before the word which they enumerate, see above 2), 3); they may be used *in apposition* with their word, and then they stand either before or, chiefly in later style, after it. The other numerals viz. those from 11 to 19 and the tens are used only in apposition with their word, and stand chiefly before, though sometimes, after it.

6) The units require the noun enumerated in the plural; the tens usually take the noun in the singular when they stand before it, always in the plur. when after it (Gen. 32. 15, 16). The numbers 11 to 19 usually take the plur. except with a few common nouns like *day, man, year* &c., and collectives.

7) In Numbers composed of tens and units such as 23 the order may be *three and twenty*, שָׁנָה וְשִׁשִּׁים וְשָׁמָיִם *sixty two years*, Gen. 5. 20, but also *twenty and three*, שָׁנָה וְשִׁשִּׁים וְשָׁמָיִם *seventy five years*, Gen. 12. 4; and sometimes the noun is repeated with both, as *three years and twenty year* (by 6), as, שָׁנָה וְשִׁשִּׁים וְשָׁמָיִם *seventy five years*, Gen. 12. 4; or again שָׁנָה וְשִׁשִּׁים וְשָׁמָיִם *twenty seven years*, Gen. 23. 1.

<i>With the Masculine.</i>		<i>With the Feminine.</i>	
	<i>Absol.</i>	<i>Constr.</i>	
1	אֶחָד	אֶחָד	אַחַת
2	שְׁנַיִם	שְׁנֵי	שְׁתֵּי
3	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלוֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע
5	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ
6	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ
7	שִׁבְעָה	שִׁבְעַת	שִׁבְעַ
8	שְׁמֹנֶה	שְׁמֹנַת	שְׁמוֹנֶה
9	תְּשַׁעָה	תְּשַׁעַת	תְּשַׁעַ
10	עֶשְׂרֵה	עֶשְׂרֵת	עֶשְׂרִי
11	{ אחד עשר		אחת עשרה
	{ עשתי עשר		עשתי עשרה
12	{ שנים עשר		שתים עשרה
	{ שני עשר		שתי עשרה
13	{ שלושה עשר		שלוש עשרה
	&c.		&c.
	20 עשרים	60 ששים	
	30 שלשים	70 שבעים	
	40 ארבעים	80 שמנים	
	50 חמשים	90 תשעים	
100	מאה <i>fem., constr.</i>	מאות, <i>plur.</i>	מאות <i>hundreds.</i>
200	מאתיים <i>dual</i> (for מאתיים).		
300	שלוש מאות, 400	ארבע מאות, &c.	
1000	אלף <i>masc.</i>		
2000	אלפיים <i>dual.</i>		
3000	שלושת אלפים, 4000	ארבעת אלפים, &c.	
10000	{ רבבה <i>pl. regular.</i>		
	{ רבוא <i>pl.</i> רבאות and רבות		
	{ רבו		
20000	רבתיים <i>dual.</i>		

Rem. *a.* The units after *two* are abstract nouns in the fem. gender, and the *mas.* being the ordinary gender of nouns, the union of the two causes the apparent disagreement of gender. The rarer *mas.* of the numeral was joined with the rarer *fem.* in the noun.

Rem. *b.* The word *hundred* may be used either in the *cons.* or *abs.* in the *sing.*; in *du.* and *plur.* only in *absol.* The word *thousand* is used in the *cons.* also even in the *plur.*

Rem. *c.* The form *רַבְּבָה* *myriad* does not occur with a numeral before it; the other forms are used either in *sing.* or *plur.*, *four myriad* or *myriads*.

Rem. *d.* The *du. fem.* of the num. is used to express repetition, *שִׁבְעָתַיִם* *seven times*, Gen. 4. 24. A few take suffixes *שְׁנֵינוּ* *we two*, *שְׁלֹשָׁתָם* *they three* &c.

2. *The Ordinal Numbers.* The ordinal numbers from 1 to 10 are adjectives and construed in the ordinary way. Beyond 10 the Cardinal numbers are used also as Ordinals. The Ordinals are these:—

First	רִאשׁוֹן <i>fem.</i>	רִאשׁוֹנָה	sixth	שֵׁשִׁי
second	שֵׁנִי "	שֵׁנִית	seventh	שִׁבְעִי
third	שְׁלִישִׁי "	שְׁלִישִׁית, יָה	eighth	שְׁמִינִי
fourth	רְבִיעִי "	&c.	ninth	תְּשִׁיעִי
fifth	חֲמִישִׁי or חֲמִשִּׁי	"	tenth	עֲשָׂרִי

§ 49. PARTICLES. THEIR SUFFIXES.

1. The particles are mostly nouns, either entire or oftener disintegrated, though some are proper interjectional or demonstrative expressions.

Being nouns they must be considered, when in relation to be in the *construct* state, and the word following them (or as we say, governed by them) in the Genitive. The *case* in which, being nouns, they must also stand, will vary according to many circumstances; but as the language does not mark the case endings, this is of less consequence at first.

2. Some particles are so much worn down and feeble that they cannot stand in the sentence alone, but require the support of a noun or pronoun, to which they prefix themselves; while again others as the precativ particle *נָא* are inseparable affixes.

The punctuation of the important prepositional fragments ב, כ, ל, מן, and of the conjunction ו, has already been given, §§ 14—15. Another important inseparable prefix is the interrogative particle ה, the pointing of which varies:—

- a) Its usual pointing is הַ, as הַזֶּה *is this?*
- b) Before simple sh'va it is הֶ, as הֶמְעַט *is it little?* frequently followed by *Dag. dirimens*, in which case it is not to be distinguished from the *Art.*, as Gen. 17. 17; otherwise it is not unfrequently marked by *Metheg*; see last Rem. § 6 on p. 17.
- c) Before Gutturals it is also pointed הַ, often marked by *Metheg*, as הַלֵּךְ *shall I go?*
- d) Before Gutt. with *gameç* it is הֶ, as הֶחָזֶק *whether it be strong?*

3. *Suffixes to Particles.* The following Table will be useful for reference:—

TABLE OF PARTICLES WITH SUFFIXES.

	to	with	with	acc. sign.	unto	after	as, like	from	no, none	behold
<i>Sing.</i>	ל	את	עם	את	לְ	אַחֲרַי	כְּמוֹ, כִּי	מִן	אֵין	הִנֵּה
1 <i>c.</i>	לִי	אֵתִי	עִמִּי ¹	אֵתִי	אֵלַי	אַחֲרַי	כְּמוֹנִי	מִמֶּנִּי	אֵינֶנִּי	וְהִנֵּנִי הִנֵּנִי
2 <i>m.</i>	לְךָ ¹	אֶתְךָ	אִתְּךָ	אֶתְךָ	אֵלֶיךָ	like	כְּמוֹךָ	מִמְּךָ	אֵינְךָ	הִנֵּךְ
2 <i>f.</i>	לָּךְ	אֶתְךָ	אִתְךָ	אֶתְךָ	אֵלֶיךָ	a	כְּמוֹךָ	מִמְּךָ	אֵינְךָ	הִנֵּךְ
3 <i>m.</i>	לָו	אֵתוֹ	אִתּוֹ	אִתּוֹ	אֵלָיו	plur.	כְּמוֹהוּ	מִמֶּנּוּ	אֵינֶנּוּ	הִנֵּו
3 <i>f.</i>	לָהּ	אֵתָהּ	אִתָּהּ	אִתָּהּ	אֵלֶיהָ	noun.	כְּמוֹתָהּ	מִמֶּתָהּ	אֵינֶתָהּ	הִנֵּתָה
<i>Plur.</i>										
1 <i>c.</i>	לָנוּ	אֵתָנוּ	עִמָּכֶם	אִתָּנוּ	אֵלֵינוּ		כְּמוֹנוּ	מִמֶּנּוּ	אֵינֶנּוּ	וְהִנֵּנּוּ הִנֵּנּוּ ²
2 <i>m.</i>	לָכֶם	אֵתְכֶם	עִמָּכֶם	אִתְכֶם	אֵלֵיכֶם		כְּכֶם	מִכֶּם	אֵינְכֶם &c.	הִנֵּכֶם
2 <i>f.</i>	לָכֶן	אֵתְכֶן	עִמָּכֶן	אִתְכֶן	אֵלֵיכֶן		כְּכֶן	מִכֶּן	reg.	הִנֵּכֶן
3 <i>m.</i>	לָלָכֶם ²	אֵתְכֶם	עִמָּכֶם	אִתְכֶם	אֵלֵיכֶם		כְּכֶם	מִכֶּם	¹	הִנֵּם
3 <i>f.</i>	לָהֶן	אֵתְנָן	עִמָּנָן	אִתְנָן	אֵלֵיהֶן		כְּתָן	מִתָּן		הִנֵּן
1 <i>p.</i>	לָךְ	אֶתְךָ ¹	1 and	אִתְךָ ¹	¹ poet.		¹ poet.	¹ p. מִפְּנֶיךָ	¹ poet.	הִנֵּנִי ¹
2 <i>poet.</i>	לָמוֹ	עִפְרִי			אֵלַימוֹ		כְּמוֹכֶם	poet. מִנִּי	אֵינָמוֹ	הִנֵּנּוּ ²
							² p. כְּהֶם &c.	p. מִפְּנֵי &c.	and	אֵינָמוֹ

1. Many words take the suffixes of nouns without presenting any peculiarity.

2. In small words is to be observed the fondness for the *ā* vowel in the tone, as, 2 *fem. s.* and 1 *pl. c.*; and in the pretone.

3. After ל is inflected ב *in*, but 3 *pl. m.* is בָּם. The form לָמוֹ is probably *sing.* as well as *plur.* The suff. of 3 *pl. f.* is always לָהֶן (*e*), but בָּהֶן and בָּהֶן, the latter broader sound in *pause*; a similar distinction perhaps obtains in מֶן. Comp. the suff. of כ.

4. A number of words take the suffixes of *plur.* nouns. These are to be divided, however, into two classes:—1) Words that are really *plur.*, as אַחֲרֵי *after (hinder parts)*, with which agrees פִּתְחָה and others; and 2) words like אֵל which are derivatives of ה"ל roots and resume their lost *yod* before suffixes. To this class belong also עַד *unto*, and עַל *upon*.

5. Certain particles contain something of the notion of a verb in them, as הֵנָּה *ecce*, אֵין *there is not*, יֵשׁ *there is* &c., and hence not unnaturally take suff. denoting the *accus.* (verbal), and shew a particular tendency to strengthen themselves by means of the demonstrative *n*, § 31. 5.

The word *as, like*, uses the base כְּמוֹ for *light* suffixes, with which the accent is on the penult, with pretonic *ā*; and the base כ for *heavy* suff., with which the accent is on the last syll., with pretonic *ā*. The plenary spelling כְּמוֹנִי is usual, but the defective form כְּמוֹנִי also appears.

It does not belong to an Elementary Treatise to enumerate every variation in form; such variations may be found in any good Lexicon.

VOCABULARY.

ENGLISH AND HEBREW.

A.

able be, יָכַל; *impf.* יֻכַּל § 39.
 abundance הַמּוֹן ¹.
 according to, כִּי prep.
 acquire to, קָנָה.
 add to, יָסַף *perf.* and *part.* in
Qal; other parts in *Hiph.* See
 § 39.
 adversary, צַר 2. § 43.
 advise, (See counsel).
 afflict to, עָנָה *Pi.*; affliction עָנִי 2.
 § 45.
 after, behind, אַחֵר, אַחֲרֵי; אַחֲרֵי
 after me &c. See § 49.
 afterwards, אַחֲרֵיכֶן, אַחֵר.
 again, עוֹד; and she *again* bore
 וַתֵּלֶד וַתִּסְפָּא &c. See § 39; (still).
 aged, v. and adj. זָקֵן; old age
 זָקְנִים.
 alas! אֲהֵהָ.
 all, כָּל 2. § 43.
 allow to, נָתַן, *acc.* and *inf.*

alone, לְבַד 2. § 43. See בַּד in
Lex. *I alone* לִבְדִּי &c.
 also, גַּם; both...and also, גַּם...וְגַם.
 altar, (sacrifice).
 among, amongst, (midst).
 and, וְ, § 15; both... and, וְ...וְ
 (also).
 angel, messenger, מַלְאָךְ 1.
 angry be, קָצַף; חָרָה, used im-
 pers.: he was angry לוֹ חָרָה.
 anger, אָף 2 (אֲנָף).
 anoint to, מָשַׁח; Messiah מָשִׁיחַ 1.
 another, אֲחֵר; one another...אִישׁ
 אֲחֵיו. See § 45.
 any, (all); not any, none, לֹא...כָּל.
 appear to, *Niph.* of *see*.
 appearance, מֵרָאָה, § 45.
 approach to, (draw near).
 arise to, קָם, § 40.
 ark, תֵּבָה, (*e* firm).
 ark (of covenant), אָרוֹן 1.
 arm, זְרוּעַ *f.* (generally); pl. *im*, *ôth*.
 army, חֵיל § 41, (force).

¹ The figures 1, 2, 3 after nouns indicate the Declensions.

arrow, חֵץ 2. § 43.
 as, בְּאִשֶּׁר, ב.
 ascend to, (go up).
 ashamed be בּוֹשׁ § 40.
 ashes, דָּשֵׁן 2. *i*.
 aside turn to, סוּר, § 40.
 ask to, שָׁאַל, § 36.
 ass, he-ass חֲמֹר; she-ass אֶתּוֹן 1.
 assemble, קהל *Hiph.*; (gather).
 assembly, עֵדָה 1., מִקְרָא.
 atone to, כָּפַר *Pi.* (perf. in *e*);
 pass. *Pu.*; for עָל.
 avenge to, נָקַם; *Niph.* be avenged,
 avenge oneself.
 awake to, יָקַץ *perf.* unus.; *impf.*
 קוּץ; *perf.* הִקִּיץ *Hiph.* of יָקַץ.

B.

bad, רָע 1. § 43.
 bank, שָׁפָה 1. (lip).
 bark to, נָבַח.
 Baal, בָּעַל 2.
 be to, הָיָה, § 45.
 bear to, carry, נָשָׂא; (lift up).
 bear to, bring forth, יָלַד; § 39.
 be born, *Niph.*; beget, *Hiph.*;
 a boy יָלַד 2., girl יָלְדָה 2.;
 native land מוֹלָדָת, § 29. 2.
 bear a, דָּב 2. § 43.
 beast, חֵיָה (cattle).
 beauty, יָפִי 2. § 45 (fair).
 bed, מִטָּה (stretch); מִשְׁכָּב 1. (lie).
 befall to, קָרָה; קָרָא.
 before, (face).
 beget to, (bear).
 begin to, חָלַל *Hiph.* (הִחָל); pass.
 תִּחְלֶה *Hoph.*; beginning תְּחִלָּה.
 beguile to, נָשָׂא *Hiph.*

behind, (after).
 behold, הִנֵּה, הֵן 2. § 43; *behold*
 I (me) הִנֵּנִי; behold we (us) הִנֵּנוּ.
 See § 49. Very often followed
 by the *participle*.
 believe to, אָמַן *Hiph.*; לֵ of pers.
 belly, גִּחּוֹן 1.; בֶּטֶן 2. *i.* (womb).
 beneath, instead of, תַּחַת 2.; plur.
 suff. תַּחְתִּי &c., rarely sing. ex-
 cept תַּחְתָּם.
 bereaved be, שָׁכַל *st.*
 beside, אָצֵל, — *me* אֶצְלִי, § 35. 2.
 between, בֵּין 2., § 41; *between me*
 and thee וּבֵינָךְ; *between me*
 and you וּבֵינֵיכֶם —.
 beware to, *Niph.* of keep.
 beyond, עָבַר.
 bind to, saddle, חָבַשׁ; אָסַר.
 bird, fowl, עוֹף 2.; צִפּוֹר, pl. צִפּוֹרִים.
 bitter, to be, מָר *st.*, יָמַר § 42.
 bitter, מָר 1., § 43.
 bless to, בָּרַךְ *Pi.*; pass. *Pu.* § 36;
 blessed, בָּרוּךְ; blessing בִּרְכָה 1.
 blind, עוֹר 3.
 blood, דָּם 1.; *pl.* blood shed; with
 heavy suff. דָּמָם.
 blot out to, destroy, מָחָה; pass.
 Niph.
 boil to, cook, בָּשַׁל *Pi.*
 bone, עֵצָם 2. *f.*; *pl.* *im* and *oth.*
 book, סֵפֶר 2.
 bosom, חֵיק 2., § 41.
 both, שְׁנַיִם (two); with Suff. *both*
 of us, we both שְׁנֵינוּ &c.
 bottle, חֲמַת 2.
 bow a, קָשַׁת 2. *f.*
 bow down to, כָּרַע; trans. *Hiph.*
 boy, (bear).

bread, לחם 2.

broad be, רחב *st.*; broad רחב 1.;

breadth רחב 2.

break to, שבר; *pass. Niph.*;

broken נשבר.

break down to, פרץ.

break to (of day), עלה, day break

שחר 2.

breath, נשמה 1.

brightness, נגה 2.

bring to, *Hiph. of come.*

bring down to, *Hiph. of go down &c.*

bring out to, *Hiph. of go out.*

bring up to, rear, גדל *Pi.*; (go up).

brook, נחל 2.

brother, אח. See Table of Irreg.

Nouns.

buck, he-goat, תיש 2., § 41.

build to, בנה, § 44.

burn to, שרף; *pass. Niph.*; with fire, באש.

burnt offering, עולה.

bury to, קבר; *pass. Niph.*; grave קבר 2. *i.*, קבורה *b.* place.

but, כי; אולם, כי אם § 21 Ex.

butler, משקה § 45; butlership same (drink).

buy to, acquire, קנה, (possess).

buy corn to, שבר.

by, (of cause), מן, § 14.

by (beside) על § 49.

C.

calamity, איד 2., § 41.

calf, עגל 2.; *f.* עגלה, § 35.

call to, cry, קרא *dat.*; he called him Adam קרא לו אדם; he called his

name Adam אדם קרא את-שמו

he was called Adam אדם נקרא לו

captain, שר (prince).

to capture (a city), לכד.

carcase (corpse).

care take to, *Niph. of keep.*

cast to, throw, שלך *Hiph.*; *pass.*

Hoph.

cast lots to, (fall).

cattle, בהמה 1.; cons. s. 'בה; c. pl. 'בה.

cease, מנע, 1., â (ô) firm.

cease to, חדל, *st.*; he ceased speaking חדל לדבר.

cedar, ארז 2.

chamber, חדר 2 *m.*

change to, חלף *Pi.*

cheek, לחי 2., § 45.

cherub, כרוב.

child, ילד 2.; עולל 1.; עולל 3.;

children of Israel בני ישראל (son).

choose to, בחר; *acc.*, ב.

city, עיר 2. *f.*; *pl.* ערים.

clean be to, טהר, *st.*; clean טהור 1.

cleave to, דבק, *st.*; to *b.*

clothe oneself to, put on, wear,

לבש, *st.*, *acc.*; clothe (another)

with—, *Hiph.*, two *accus.*

cloud, ענן 1.

cold, adj. קר 1. § 43; noun קר 2.

colt, עיר 2. § 41.

come to, come in, enter, go in,

בוא; bring *Hiph.*; *pass. Hoph.*;

entrance מבוא 1.

comfort to, נחם *Pi.*; *pass. Pu.*

command to, צוה *Pi.*; *pass. Pu.*;

a command מצוה 1.

commit to, entrust (oversee).
 compassion, to have, רחם *Pi.*,
 (pity).
 conceal to, (hide).
 conceive הָרָה *impf.* יִהְרֶה; *vav*
 cons. וַיִּהְרֶה.
 confide to, trust, בָּטַח; *in* ב.
 contend to, רִיב, § 40.
 continually, תָּמִיד.
 corn, דָּגָן 1.
 corpse, carcase, נִבְלָה 1.
 corrupt to, שָׁחַת *Hiph.* (*Pi.*); *pass.*
Niph.
 counsel to, advise, יָעַץ, *impf.*
 יִיעֵץ; deliberate *Niph.*, *Hithp.*;
 counsel עָצָה 1., § 39.
 count to, number, סָפַר; מָנָה, § 44.
 count to, impute, reckon, חָשַׁב.
 country the (field).
 court a, הִצֵּר 1. *c.*, *pl.* *im* and *ôth*.
 covenant a, בְּרִית *f.*; to make a
 covenant—כָּרַת (cut); establish,
 fulfil a—, הָקִים (arise).
 cover to, כָּסָה *Pi.*; *pass.* *Pu.*; a
 covering מִכְסָּה, § 45.
 cow, פָּרָה (ox).
 create to, בָּרָא; *pass.* *Niph.*
 creep to, רָמַשׁ, *impf.* *in o*; creep-
 ing things, רָמַשׁ 2., *coll.*
 cross to, pass over, by, עָבַר;
Hiph., bring over, make go
 through &c.; a crossing, ford
 מַעְבָּר 1.
 cry to, (call).
 cry out to, צָעַק, יָעַק; a cry
 צִעָקָה 1.
 cultivate to, (serve).
 cunning, עָרוֹם 1.

curse to, אָרַר *Pi.*
 curse a, ban, חָרַם 2.
 cut down to, cut, כָּרַת; *pass.* *Niph.*

D.

darkness, חָשֶׁךְ 2.
 dash in pieces, רָטַשׁ *Pi.*; *pass.* *Pu.*
 daughter, בַּת 2. *i.*; *my d.* בָּתִּי &c.
 plur. בָּנוֹת 1. Irreg. nouns.
 day, יוֹם 2., § 41; *pl.* יָמִים, יְמִי.
 dawn, day break, שָׁחַר 2.
 death, מָוֶת § 41 (die).
 deceive to, (beguile).
 declare to, (tell); (hear); (count).
 deep be, עָמַק *st.*; deep adj. עָמַק 1.
 Add. Note 5 First Decl.
 deliberate to, (counsel).
 delight in to, חָפֵץ *st.*; *impf.*
 יִחְפֹּץ, *in pause* יִחְפֹּץ.
 delight, pleasure, חָפֵץ 2., § 35;
 delighting in, adj. חָפֵץ 1.
 deliver to, נָצַל *Hiph.*; *pass.* *Niph.*
 depart to, סוּר § 40.
 descend to, יָרַד § 39.
 desert, wilderness, pasture, מִדְבָּר 1.
 desire to, חָמַד; *impf.* יִחְמַד (once
 יִחְמַד) *pass.* *Niph.*; חָפֵץ *st.*
 desolation, חֲרָבָה 2.
 despise to, קָלַל; to be despised
 קָל (Qal).
 destroy to, שָׁחַת *Hiph.* (*Pi.*); *pass.*
Niph.; שָׁמַד *Hiph.* *pass.* *Hoph.*;
 (blot out).
 die to, מוֹת; to kill, *Hiph.*, *Pôl.*;
pass. *Hoph.*; dead מָת *part.*;
 death מוֹת 2., § 41.
 disease, sickness, חָלִי 2., § 45.
 displeased, יָעַץ 1.

divide to, **בָּרַל** *Hiph.*; pass. *Niph.*
do to, (make).

dog, **כָּלֵב** 2.

door, **דֶּלֶת** 2 *f.*

dove, **יוֹנָה** *f.* pl. *im*.

draw near to, approach, **קָרַב**;

Hiph. bring near, offer, present; **נָגַשׁ** *perf.* used in *Niph.*,

Hiph. bring near; near **קָרוֹב** 1.

dream to, **חָלַם**; *impf.* **יִחְלַם**; a dream **חֲלוֹם**, plur. *ôth*.

drink to, **שָׁתָה**; to give to drink, water, **שָׁקָה** *Hiph.*; feast **מִשְׁתָּה**, § 45; a butler, cupbearer, **מִשְׁקָה**, § 45; cupbearer's office. *same*.

drunk be, **שָׁכַר** *st.*; strong drink **שֹׁכֵר** 1.

drive out to, **נָרַשׁ** *Pi.*, pass. *Niph.*

dry be, **יָבֵשׁ** *st.*, § 39; **חָרַב**; dry-land **יִבְשָׁה** 1.

dumb, **אַלֵּם** 3.

dust, **עָפָר** 1.

dwell to, **יָשַׁב** § 39; **שָׁבַן** *impf.* in *o*; *Hiph.*, to place; tabernacle **מִשְׁכָּן**, *pl. ôth (im)*.

E.

eagle, **נֶשֶׁר** 2. *i.*

ear, **אָזֶן** 2. *f., du.*; give ear, hearken, **הִאָזִין** *Hiph.*, denom.; (hear).

earth, land, **אֲרֶץ** 2 *f.*

earthquake, **רָעַשׁ** (shake).

east, **קֶדֶם**; on the east of — **מִקְדָּם ל**.

eat to, **אָכַל**, § 35; give to eat, *Hiph.*; meat, food, (**אָכַל** 2.),

מֵאָכַל 2., **אָכַל** 1.

edge, **כַּף**, with the edge of the

sword **לִפִּי חֶרֶב**. See Table of Irreg. Nouns.

eggs, **בִּיצִים** 2., *pl. f.*, § 41.

Egypt, **מִצְרַיִם** *f.*, § 16. 1; Egyptian **מִצְרִי**, fem. **מִצְרִיָּה**.

elder, **זָקֵן** 1., (aged); elder, comp. = greater, (great).

embrace to, **חָבַק** *Pi*.

empty, **רִיקָם**.

end, **קֵץ** 2., § 43; latter end **אַחֲרִית** *f.*

end, be ended, **תָּם** *st.* § 42; *Hiph.*, to finish, complete; perfect, **תָּם** 1., **תָּמִים** 1.

enemy, **אֹיֵב** 3.; enmity **אִיבָה** 2.

enter to, **בֹּא**, **אֵל**.

entrance, **מְבֹוא** 1.

escape to, **מָלַט** *Niph.*; rescue *Pi*.

establish to, *Hiph.* of **קוּם** arise.

eternity, (ever).

evening, **עָרַב** 2 *c.*

ever, eternity, **עוֹלָם**, **עַד**, 1., *for ever* **הָרִי ע'**; *eternal hills* **לְעוֹלָם**; never **לֹא...לֵעַד**.

every, **כָּל**, every day **כָּל-יּוֹם**, (all); they went *every man* to his house **הֵלְכוּ אִישׁ לְבֵיתוֹ**.

evil, adj. **רָע** 1., § 43; evil, *n.* **רָע**, **רָעָה** 2., § 43; **אָוֶן** 2., § 41.

except, **כִּי אִם**.

extinguished be, **דָּעַךְ** *st.*

eye, **עֵין** 2. *f.* § 41. *du*; *pl.* **עֵינֹת** fountains.

F.

face, faces, **פָּנִים** 1. *pl.*; before, formerly **לִפְנֵי**; *before me* **לִפְנֵי** &c.; used both of time and place.

- fair, beautiful, יָפָה 1., § 45; beauty, fairness יָפִי 2.
 fall to, נָפַל, *impf.* in *o*, § 33; let fall, drop, cast (lots), *Hiph.*
 famine, (hungry).
 far to be, רָחֵק *st.*; far, adj. רָחוֹק 1.
 fat בָּרִיא 1.
 father, אָב *irreg.* See Table of *Irreg. Nouns.*
 fear to, יָרָא *st.*, § 39, *impf.* יִירָא; *inf.* יִרְאֶה; *pass. Niph.*; terrible מוֹרָא; fear יִרְאֶה 2., מוֹרָא 1., § 38; fear פָּחַד 2.
 feast, (drink).
 feast, to hold a (religious), חָגַג, § 42, a (religious) feast חָג 2., § 43.
 feed to, רָעָה; shepherd רָעָה.
 field, שָׂדֶה 1., § 45, pl. *ôth* (îm).
 fierceness, (heat), חָרוֹן.
 fight to, לחם *Niph.*; with, against מִלְחָמָה, ל; battle, war מִלְחָמָה, § 29. 2.
 fill to, (be full).
 find to, מָצָא; *pass. Niph.*
 fine, דָּק 1., § 43.
 finish to, כָּלָה *Pi.*; *pass. Pu.* (be ended).
 fire, אֵשׁ 2. *f.*, § 43.
 firmament, expanse, רָקִיעַ 1.
 first, former, רִאשׁוֹן; at first בְּרִאשׁוֹנָה.
 fish, דָּג, דָּגָה 1., § 18. 3.
 flame, לֶהָבֵה 1.
 flee to, בָּרַח; נוֹם; to put to flight, הָנִים (*Hiph.*); a refuge מְנוּם 1., § 41.
 flesh, בָּשָׂר 1.
 fling to, (cast).
 flock, צֹאן 2.; עֶדֶר 2.
 flood (of Noah), מַבּוּל.
 foe, אֹיֵב (enemy).
 food, אָכָלָה (eat).
 fool, נָבָל 1.; אֲוִיל; folly אֲוִלָּת 2.
 foot, רֶגֶל 2. *f.*
 for, conj. כִּי.
 force, forces, army, חַיִּל 2., § 41; also, wealth, valour.
 ford to, (to cross).
 ford a, מַעְבָּר.
 forget to, שָׁכַח; *pass. Niph.*
 fork, מוֹלֵג 3.; pl. מוֹלָנוֹת.
 form to, יָצַר, § 39; *impf.* יִיצַר.
 forsake to, עָזַב (leave).
 four, § 48; fourth, *ib.*
 fowl, (bird).
 friend, רֵעָה, § 45.
 frog, צַפְרֹדֶעַ 3., § 30.
 from, out of, prep. מִן, § 49.
 fruit, to bear, be fruitful, פָּרָה; fruit פְּרִי 2., § 45.
 full be, מָלֵא *st.*; of, acc.; be filled with, *Niph.*, acc.; to fill (a thing with) *Pi.*, two acc., § 38; full, fulness, מָלֵא; full, adj. מְלֵא.

G.

- gain to (property), רָכַשׁ; gain, property רְכוּשׁ.
 garden, גֶּן 2., § 43.
 garment, בְּגָד 2. *i.* See note p. 17; שִׁמְלָה 2.
 gate, שַׁעַר 2.
 gather to, אָסַף, § 34; assemble,

gather themselves, and pass.

Niph.; קבץ *Pi.*

gazelle, (beauty), צִבִּי 2. *i.*, § 45.

generation, דֹּר 2., § 41, pl. *im*,
oth.

genealogies, history, תולדות pl. *f.*
(bear).

Gentiles, גוֹיִם גוי nation.

girl, (bear), (lad).

give to, נתן, § 33; *dat.*; gift
מתן 1.

glad be, (joyful).

glorify to, כָּבֵד *Pi.* (be heavy);
glory כְּבוֹד 1.

go to, הֵלֵךְ, § 39; walk, *Hithp.*

go down, יָרַד § 39; *Hiph.* bring
down; pass. *Hoph.*

go in, בוא, § 40; bring in, *Hiph.*,
pass. *Hoph.*; followed by ב,
אל, acc.

go out, יָצָא, § 38, 39; bring out,
Hiph.; pass. *Hoph.*; of מן, out-
going, exit מוֹצֵא 1., § 38.

go up, אָלָה; bring up, *Hiph.*; an
ascent מַעֲלָה, § 45.

let go to, שָׁלַח *Pi.*

God, אֱלֹהִים pl. (sing. in poetry
אֱלֹהִי); with insep. prepp. לֹא
&c., but מֵאָּ.

gold, זָהָב 1.

good be, pleasing, agreeable, טוב
perf.; *impf.* יֵטֵב; do good to,
do right, *Hiph.*; well, very
הֵיטִיב inf. abs. § 39.

good, adj. טוב; good, goodness,
the best טוֹב 2., מִיטֵב 1.

govern to, rule, *over*, מָשַׁל, ב,
(king).

grass, דָּשָׁא 2.; עֵשֶׂב 2.; to sprout
grass (young) הִרְשִׁיא *Hiph.*
denom.

grave, (bury).

great be, grow, גָּדַל *st.*; bring up
(a child) *Pi.*; magnify, *Hiph.*
(*Pi.*); — oneself, *Hithp.*; great
גָּדוֹל 1.; greatness גָּדֻל 2.; great
רַב 1., § 43, pl. many.

greyhairs, שֵׂיבָה.

groan to, אָנַח *Niph.* § 34.

ground, אֲרָמָה 1.

grow up, (be great).

grow, of grass, (grass); (sprout).

guilty be, אָשַׁם *st.*; suffer, be
punished (as guilty) *Niph.*,
guilty, *part.*; guilt אָשָׁם 1.,
עוֹן 1.

H.

Hades (She'ol).

half, חֲצִי 2., § 45.

halt to, be lame, צָלַע.

hand, יָד 1. *f.*, § 18; *your* —
יָדָם.

hang up to, יָקַע *Hiph.*, הוֹקִיעַ.

happen to, to, (befall).

hard be, קָשָׁה; harden, *Hiph.*;
hard, severe קָשָׁה 1.; (heavy).

hate to, שָׂנֵא, § 38; hatred
שִׂנְאָה 2.

head, רָאשׁ, § 41. pl. רִאשִׁים.

heal, רָפָא; pass. *Niph.*

hear, hearken, obey, שָׁמַע; make
be heard, declare, *Hiph.*; (ear);
rumour, report שִׁמַּע 2.

heart, לֵב 1., לֵב 2., § 43 (pl.
oth in both).

heaven, heavens, שָׁמַיִם 1. pl.
 heavy be, כָּבֵד *st.*; make heavy,
 harden; (honour, glorify) *Pi.*;
 heavy, כָּבֵד 1.
 Hebrew, עֲבָרִי, fem. יָה— &c.
 heifer, עֲגֹלָה 2.
 help to, עָזַר; help עָזַר 2., § 35.
 hero, mighty man, גִּבּוֹר.
 hide to, סָתַר pass., reflex. *Niph.*;
 act. *Hiph.*; חָבֵא pass., reflex.
Niph., *Hithp.*; act. *Hiph.*
 high be, רוּם; lift up, *Hiph.*; high,
 lofty רָם 1. *part.*
 hill, mountain, הָר 2., § 43.
 history, (genealogies).
 hither, here, adv. הֵלֹם.
 ho! הוּי.
 holy be, קָדַשׁ *st.*; sanctify *Pi.*;—
 oneself *Hithp.*; holy, saint
 קֹדֶשׁ 1.; holiness קָדַשׁ 2.; holy
 place, sanctuary קָדַשׁ, מִקְדָּשׁ 1.
 honey, דְּבַשׁ.
 horn, קָרְן 2. *f.*
 horse, סוּם 2.; mare, cavalry, *f.*
 host, army, time of service צָבָא
 1. pl. *ôth.*
 hot be, חָם *st.*; hot חָם 1., § 43;
 heat חָם 2.
 house, בַּיִת 2., § 41.; home בֵּיתָה; 2.
 pl. בָּתִּים.
 how! מָה; אֵיךְ.
 howl to, יָלַל *Hiph.*, § 39.
 hungry be, רָעַב *st.*; hungry, רָעַב;
 hunger, famine רָעַב 1.
 hunt to, צוּד; venison צִיד.
 husband, (man).

I.

if, אִם.
 ill, (evil).
 image, צֶלֶם 2.
 imagination, יָצַר 2. (form).
 impute to, reckon, חָשַׁב.
 in, prep. ב, § 14; into, אֶל ב.
 increase to, רָבָה.
 inhabit to, יָשַׁב § 39; inhabitant,
 יֹשֵׁב.
 inherit to, יָרַשׁ § 39, dispossess
Hiph.; נָחַל, give to inherit,
Hiph.
 iniquity, אָנוּן 2., § 41; (evil, guilt).
 innocent, נָקִי 1., נָקִיא.
 inside, midst, heart, קִרְב 2. *i.*;
within the city הָעִיר בֶּקֶרְבָּה; — *me*
 בֶּקֶרְבִּי (midst).
 instead of, תַּחַת (beneath).
 Israel יִשְׂרָאֵל.

J.

Jehovah, יְהוָה; perhaps יְהוֹה;
 usually read אֲדָנִי.
 Jerusalem, יְרוּשָׁלַם.
 journey to, נָסַע; journey מָסַע 1.
 joyful be, rejoice &c., שִׂמְחָה *st.*;
 glad, joyful, *part.*; gladness,
 joy שִׂמְחָה 2., also, גִּיל verb
 and noun, § 40—41.
 Judah, יְהוּדָה.
 judge to, שָׁפַט; to litigate, im-
 plead one another *Niph.*; a
 judge, *part.*; judgment מִשְׁפָּט 1.
 just be, righteous &c. צָדִק *st.*;
 justify *Hiph.*;—oneself, *Hithp.*;
 just, righteous צָדִיק; righte-
 ousness צָדִק 2. *i.*, צְדִיקָה 1.

K.

keep to, watch, שָׁמַר; keep one-self, take care, beware, *Niph.*; watchman, *part.*; watch מִשְׁמָר 1.; watch, charge, מִשְׁמָרָה, מֶרֶת— § 29.

key, מַפְתֵּחַ 3 (open).

kid, גִּדִּי, § 45.

kill to, הָרַג, *Hiph.* of *die* (הָמִית).

kindle to, *Hiph.* of יָצַת; יָקַד, § 39.

king be, rule מָלַךְ, *over* ב, עַל; make one king *Hiph.*; pass. *Hoph.*; a king מֶלֶךְ 2.; queen מַלְכָּה 2.; kingdom מַמְלָכָה &c., § 29. 2.

kiss to, נָשַׁק, *impf.* in *a*, (also *o*); *dat.*; a kiss נִשְׁקָה.

kneel to, כָּרַךְ *st.*; to make (a beast) kneel, *Hiph.* The other parts in sense of “bless”; (bless); knee כָּרַךְ 2. *i., f. du.*

know to, יָדַע, § 39; *impf.* יָדַע, *imp.* יָדַע, *inf. cons.* יָדַעַת; pass. *Niph.*; inform, make known, *Hiph.*; pass. *Hoph.*; knowledge, יָדַעַת 2.

L.

lad, נַעֲרָה 2.; girl, damsel, *f.* נַעֲרָה 2.

ladder, סֻלָּם.

lady, mistress, גִּבְרֵת 2. *i.* See § 29. 2.

lance, רֵמַח 2.

land, (earth).

last, אַחֲרוֹן, (after).

law, instruction, תּוֹרָה, (teach).

leaf, עֵלֶה 1., § 45.

lean to, rest, press, act. כָּמַךְ; one-self, *Niph.*; שָׁעַן *Niph.*; upon עַל.

learn to, לָמַד *st.*; make learn, teach, *Pi.*, *two acc.*

leave to, abandon, עָזַב; pass. *Niph.*

leave off to, stop, (cease).

left (over) be, remain, שָׁאַר; to leave over, let remain, *Hiph.*; pass. *Niph.*

left (hand), שְׂמָאוֹל.

length, (long).

leopard, נִמְר 1.

lest, conj. פֶּן, joined with *impf.* לִקַּךְ.

lie down to, lie, שָׁכַב *st.*; a bed מִשְׁכָּב 1.; to lie down (of beasts) רָבַץ *st.*; a stall, resting place מְרִבֵּץ 3., § 30.

lie to (speak falsely), כּוֹב *Pi.*; a lie כּוֹב 1.

life, (live).

lift up to, bear, נִשָּׂא (high).

light be, shine, אֹר, *perf.* in *o*; give light, *Hiph.*, § 40; light מְאֹר 2.; luminary, light אֹר 1., pl. *ôth* (*îm*).

light be, swift, קָל *st.*, § 42; to curse, *Pi.*; lighten, *Hiph.*; light, swift קָל 1., § 43.

like, prep. כִּי, § 14.

lion, אַרְי 2., § 45; young lion כִּפִּיר.

lip, edge, shore, שִׁפָּה 1. *du.*

listen to (hear), אָל, כִּי.

little be, קָטַן *st.*, § 22; little קָטַן 1., קָטַן 1. — the first form is not inflected (*once* in cons.),

- the second is inflected קַמְנָה &c. See Add. Notes.
- little a, some, a few מַעֲט; *a little water, food &c.* מ' מַיִם, אָכַל; *a few people* מ' מְתֵי מ' &c.
- live to, חַיָּה, § 45; living חַי (from root *doub.* 'Ay.); life חַי chiefly pl. חַיִּים; living creature, beast חַיָּה.
- lofty be גָּבַה *st.*; lofty, high גָּבַה 1; loftiness, height גָּבַה 2.
- long be, אָרַךְ *st.*; to prolong *Hiph.*; long *part.* only in cons. אָרַךְ (see Add. Notes to first decl.), אָרַךְ 1. infl. אָרְכָה (see Add. Notes); length אָרַךְ 2.
- look to, נִבַּט *Hiph.*
- lord, אָדוֹן 1.; takes pl. suff., except in 1st pers. s. where it admits sing. also (and rarely in 1 p. pl.); Lord יְהוָה.
- lot, גֹּזֶל 1., pl. *ôth*.
- loud, גָּדוֹל (great).
- love to, אָהַב *st.*, § 34; love אָהַבָה *inf. cons.*
- low be, שָׁפַל *st.*; low שָׁפַל; to bring low *Hiph.* of שָׁפַל or כָּרַע.
- M.**
- maid, שִׁפְחָה 2.; אָמָה 1., pl. irreg. אֲמָהוֹת, see Table of Irreg. Nouns.
- magnify to, (be great).
- make to, do, גָּעַשָׁה; pass. *Niph.*; *to make one thing into another, two accus.*; work, deed מַעֲשֵׂה, § 45; מַעֲשֵׂה *poet.*; a work פָּעַל 2.
- male, זָכָר 1.
- man, husband, אִישׁ; man, man-kind אָדָם.
- manner, דְּרֶךְ 2., מִשְׁפָּט 1.
- mantle, מְעִיל; אֲדָרְת, § 29. 2.
- many be, increase, רָבָה; increase to, act. *Hiph.*; many רַב 1., § 43.
- mare, (horse).
- matter, (word).
- measure to, קָדַד, § 42.
- meat, (eat).
- meet to, קָרָא; *infin. cons.* קָרָא, *to meet him* לְקָרְאוֹתוֹ &c.
- melt to, מוּג, and *Niph.*
- memory, זָכַר 2.
- mention to, *Hiph.* of *remember.*
- merciful to be, רָחַם *Pi., acc.* תָּנַן; mercy, loving kindness חֶסֶד.
- messenger, (angel).
- midst, תָּנֹךְ 2., § 41; *within the house*—בְּתוֹךְ; (inside).
- mighty man, (hero).
- minister to, שָׂרַת *Pi.* (serve).
- mischievous, אָסוֹן.
- missile (send).
- mistress, (lady).
- month, חֹדֶשׁ 2., (new).
- moon, יָרֵחַ.
- more, (still), עוֹד.
- morning, בֹּקֶר 2.
- morsel, fragment, פֶּת 2. *i. f.* § 43.
- mother, אִם 2., § 43.
- mountain, (hill).
- mourn to, סָפַד; אָבַל *st.*; mourning מִסְפָּד 3.
- mouth, edge, פֶּה. Table of Irreg. Nouns.
- much, רַב 1., § 43; (many).

N.

naked, עירם pl. עירמים, Add.

Notes; nakedness, ערוה 2.

name, שם 3.; pl. שמות.

narrate to, ספר *Pi*.

nation גוי (people).

native land, מולדת 2. (bear).

near, קרוב 1., (draw near).

neck, צנאר 1. *sing* and *pl*.

new, חדש 1.

night, ליל 2., § 41, usually לילה 2.

no, not, לא direct; אל subjective;

no, none אין 2.

not to, לבלתי *inf*.

north, צפון 1.

now, עתה.

number to, מנה; (count).

nurse, מינקת 2. *i*. § 29.

O.

oath, שבועה (swear).

offer to, *Hiph.* of קרב *draw near*.

offering, קרבן; meat—(i. e. bloodless) מנחה; drink — נסך 2 *i*.; burnt—עלה.

ointment, שמן 2.

old, (elder, aged).

olive, זית 2., § 41.

on, upon, ב, על §§ 14. 49.

one, § 48; one—another, § 45 (friend), (brother).

only, אך, רק.

open to, פתח; pass. *Niph.*; door פתח 2. *i*.; key מפתח 3.; to open (of eyes) פקח; pass. *Niph.*

oppress to, לחץ *Pi*.

or, או; אם, אם in interrogative or indirectly interr. sentences,

—shall we go or shall we forbear? הַגִּלְהָ—(וְאִם) אִם נִחְדַּל; or no, or not אִם לֹא.

other, אחר, pl. אחרים.

out, out of, מן.

out at, in at, בעד (properly “interval” “distance”).

outside, חוץ; to the outside הַחוּצָה; on, at, the outside of the house

מחוץ לַבַּיִת.

over, upon, על.

overflow to, overwhelm, שטף.

oversee to, visit, פקד; commit, entrust, *Hiph.*; an overseer פקיד 1.

ox, פר 2., § 43; cow, fem.; שור § 41.

P.

pain, חלי 2., § 45; מכאב.

palace, היכל 1. pl. *îm* (*ôth*).

palm, (hand), פה 2., § 43.

pass by, עבר (cross).

passover, פסח 2.

pasture, מדבר (desert).

path, נתיב 1.

pay to, שלם *Pi*.

people, עם 2., § 43.

perfect, תם 1., § 43; תמים 1. (be ended).

perish to, אבד, § 35; destroy, *Pi.*, *Hiph.*

permit to, נתן *acc*.

pit, prison, בור 2., § 41. pl. *ôth*.

pity to, חנן, § 42.

place to, שית, שים; (set), (dwell), (rest).

place a, מקום 1., pl. *ôth*; (arise).

plague, נִגַּע 2.; מִכָּה.
 plain, שְׂפֵלָה.
 plant to, נָטַע; a plant נֹטֵעַ 2 i.
 play to, sing &c., זָמַר *Pi*.
 plead with to, רָיַב, בָּ, עָם, § 40.
 plough to, חָרַשׁ.
 plunder to, בָּזָז, (spoil); (take).
 poor, אֲבִיוֹן, דָּל 1., § 43.
 possess to, יָרַשׁ, קָנָה; possessor
 קָנָה; possession מִקְנָה, § 45.
 pot, סִיר, pl. *ôth*.
 pour out, שָׁפַךְ (spill).
 powerful, עָצוּם 1.
 prayer, תַּפִּלָּה.
 precept, פִּקּוּד, (oversee).
 prey, מַלְקוּת (take).
 presence, in of, לִפְנֵי (face).
 priest, כֹּהֵן 3.
 prince, שָׂר, 2., § 43.
 prolong to, *Hiph.* of אָרַךְ *be long*.
 promise to, אָמַר; *infin*.
 prophesy to, נָבֵא *Niph.*, (*Hithp.*);
 concerning, ל, עַל; prophet
 נְבִיא 1.
 prove to (try), צָרַף, בָּחַן.
 proverb, מִשָּׁל 1.
 punished be, *Qal*, *Niph.* of אָשַׁם
 be guilty.
 pursue to, רָדַף.
 put on, wear, לָבַשׁ *acc.*; to clothe,
 dress with, *Hiph.*, two *acc.*, § 38.
 put out to, (the hand), שָׁלַח.
 put to, place, set, גָּתַן.

Q.

queen מַלְכָּה 2.
 quiet, שָׁאַן.
 quiet become, שָׁתַק, *impf. o.*

R.

rain to, מָטַר *Hiph.*; rain מָטַר 1.
 ram, אֵיל 2.
 ransom, כָּפַר 2., (atone).
 read to, קָרָא.
 rebel, revolt to, פָּשַׁע; *against* ב.
 receive to, לָקַח, § 33.
 redeem to, גָּאֵל, פָּדָה; redemption
 גְּאֻלָּה; redeemer גֹּאֵל.
 refrain to, רָחַק *st.* (far).
 refresh to, סָעַד.
 refuge, (flee), (trust).
 regard to, שָׁעָה, אָל, (look).
 reign to, (king).
 rejoice to, (joyful be).
 remember to, זָכַר; *pass. Niph.*;
 call to remembrance, mention,
 Hiph.; memory זִכָּר 2.
 remove to, סוּר *intrans.*; *Hiph.*
 trans.
 rend to, קָרַע.
 repent to, נָחַם *Niph.* נָחַם.
 report, שָׁמוּעָה (hear).
 rescue to, (escape); (deliver).
 rest to, שָׁבַת; make cease, *Hiph.*;
 נוּחַ; give rest, *Hiph.* הִנִּיחַ *dat.*;
 place, set, *Hiph.* הִנִּיחַ; resting-
 place מְנוּחָה, מְנוּחַ, § 41;
 sabbath שְׁבֻת 1.
 restore to, (return).
 return to, שׁוּב; restore *Hiph.*,
 Pôl.; return תְּשׁוּבָה.
 reveal to, גָּלָה.
 review to, פָּקַד, (oversee).
 rib, side, צִלָּע *f.* 1.; pl. *ôth* (*im*).
 riches, תֵּיל 2 (force); rich עָשִׁיר.
 ride to, רָכַב *st.*; to make ride,

set on a horse &c., *Hiph.*;
 chariot רֶכֶב 2. *i.*, מִרְפָּבָה.
 riddle, חִידָה.
 righteous be, (just).
 rise to, קום.
 rise early to, *Hiph.* שָׁכַם.
 rise to (of star &c.), וָרָח; rising,
 shining וָרָח 2.
 river, נָהָר 1. pl. *ôth* and *îm*;
 יָאֵר (mainly of Nile and its
 branches).
 roll to, גָּלַל *Qal*, *Hiph.*; pass.
Niph.
 rule over to, (govern).
 rumour, (report).
 run to, רוּץ; make run, bring
 hastily, *Hiph.*; runner, post,
 רָץ 1.

S.

sabbath, (rest).
 sacrifice to, זָבַח; sacrifice זָבַח
 2. *i.*; altar מִזְבֵּחַ 3., pl. *ôth*
 (offer, offering).
 saddle to, (bind).
 saint, (holy).
 sake of, for, "בְּעֵבוֹר פִּי — of me
 גָּלַל, עֵבֶר; see בְּגִלְלִי; בְּעֵבוֹרִי
 in Lex.
 salt, מָלַח 2.
 salvation, (save).
 sanctify to, (holy).
 sanctuary, (holy).
 sand, חוֹל 2., § 41.
 satisfied be, שָׂבַע *st.*, with, acc.;
 to satisfy with, *Hiph.*, two acc.,
 § 38; satisfied, שָׂבַע 1.; fulness
 שָׂבַע 2, שָׂבַע 1.

save to, יָשַׁע *Hiph.*, הוֹשִׁיעַ; pass.
Niph.; salvation, safety יָשַׁע
 2.; יְשׁוּעָה.
 say to, promise, אָמַר, § 35.
 scattered be, פוּץ (*impf.*); to
 scatter, *Hiph.*; pass. *Niph.*
 sceptre, tribe, rod, שִׁבְטָה 2.
 scribe, סֹפֵר 3. (count).
 sea, יָם 2., § 43, *cons.* יָם, יָם, and
 יָם (only in יָם-סוּף).
 see to, רָאָה, § 44—45; pass.
Niph.; shew, let see, *Hiph.*, two
acc.; seer, רָאָה; sight, aspect,
 face מִרְאָה.
 seed, זָרַע 2., (sow).
 seek to, enquire at, דָּרַשׁ; pass.
Niph.
 seek to, בָּקַשׁ *Pi.*
 sell to, מָכַר; pass. *Niph.*
 send to, שָׁלַח; send away, loose,
Pi.; a missile שָׁלַח 2. *i.*
 serpent, נָחָשׁ 1.
 serve to, till, עָבַד; pass. *Niph.*;
 enslave, *Hiph.*; servant עָבַד 2.;
 service עֲבָדָה; to serve = min-
 ister (mainly in sacred things)
 שָׁרַת *Pi.*
 set to, כּוֹן; שִׁית, שִׁים, נָתַן *Hiph.*,
Pôl.; pass. *Niph.*, (place).
 seven, seventh, § 48.
 shadow, צֶל 2., § 43.
 shake to, רָעַשׁ; trans. *Hiph.*; an
 earthquake רָעַשׁ 2.
 shave to, גָּלַח *Pi.*; *Hithp.*
 shed to, (spill).
 Sheol, hades, שְׁאוֹל.
 shepherd, herdsman, רָעָה (feed).
 shine to, אָוַר.

shore, (lip).

short, קצר 1.

shoulder, שכם 2. *i*.

shut to, סגר; pass. *Niph*.

sick be to, חלה; sickness חלי.

side, end, ירכה (?ירכה), *du*.

(once *sing.*); in *cons.* kaph has
Dag.

silent be, דם *st.* (*impf.* also in *o*).

silver, כסף 2.

simple one a, פתי 2., § 15.

sin to, חטא; sin חטא 2., חטאת;

sinner (*sing.*) חטא *part.*, חטא
(used in *plur.*).

sing to, שיר; a song שיר and
fem.

sister, אחות 1. Irreg. nouns.

sit to, dwell, ישב, § 39; make
to sit, place, *Hiph.*; pass.

Hoph.; a seat מושב 1.

slay to, הרג (*die*).

slaughter to, שחט.

sleep to, ישן *st.*; sleep, slumber

נום; sleep heavily רדם *Niph.*;

sleep שנה 1., תנומה; heavy

(ecstatic) sleep תרדמה, *e* firm.

smell to, רוח *Hiph.*; smell ריח 2.

smite to, נגף; pass. *Niph.*; נכה

Hiph. הכה, pass. *Hoph.*; נגע;

stroke, defeat מכה, מגפה,

נגע 2. *i*. (The word מכה is

of general use, the other

two very commonly of divine

plagues.)

smoke עשן 1.

snare, פח 2., § 43.

sole (of foot), palm, כף 2. *f.*

§ 43.

some, (a little); מן partitive.

son, בן 3. Irreg. nouns.

sore, רע (*bad*).

sorrow, heaviness, יגון 1.

soul, נפש 2. *f*.

south, נגב 2.

sow to, זרע; bear seed, *Hiph.*;
seed זרע 2.

speak to, דבר *Pi.* (*perf.* in *e*); a

word, thing דבר 1.; everything

כל דבר, nothing כל ד'

לא—לא—

or ד'—לא.

spill to, שפף; pass. *Niph*.

spirit, wind, רוח *f*. 2.

spoil to, plunder, שלל; spoil
שלל 1.

spread to, spread out (*hands*),

פרש; יצע *Hiph.*, § 39. 3.

sprout to, צמח; make to sprout,

Hiph.; sprout, branch צמח 2.

i.; (*grass*).

staff, מקל 3., *pl.* *ôth*.

stall, lair, מרפץ 3., (*lie down*).

stand to, עמד; set up, *Hiph.*;

קים.

steal to, גנב *Qal* and *Pi.*; pass.

Pu., *Niph.*; thief, גנב, *â*.

star, כוכב 1.

still, yet, more, עוד; *suff.* as אין,

עוד חי *see* § 49; still alive

(again).

statute (command); חוק 2., § 43,

fem. חקקה; (*precept*).

stone, אבן 2.

stranger, sojourner, גר 1., § 41;

strange, foreign נכרי (*nokhrî*).

street, חוץ 2.; *pl.* *ôth*; שוק 2.;

רחב, *f.* *pl.* *ôth*.

strength, (strong).
 stretch to, נָמָה, also *Hiph.*; (put out); a bed מִטָּה.
 strip to, פָּשַׁט *Hiph.*
 strong be, חָזַק *st.*; אָמַץ *st.*; strengthen *Pi.*; עָצַם *st.*; strong חָזַק, עָזוּ; strength, חָזַק and *fem.*; עָזוּ 2., § 43; כָּחַ 2., § 43.
 strive to, plead, רִיב, § 40, strife, plea רִיב 2., מְרִיבָה.
 suck to, יָגַק § 39; suckle, give suck, *Hiph.*; nurse, *part. Hiph.*, see § 29.
 suffer to, punishment, (be guilty): to suffer pain בָּאָב *st.* (pain).
 sun, שָׁמֶשׁ 2.
 swarm to, שָׂרַץ; *with acc.*; a swarm שָׂרַץ 2.
 swear to, שָׁבַע *Niph.*; oath שְׁבוּעָה.
 sweat, יָצָה *ē firm.*
 sweet be, מָתַק *st.*; sweet מְתוֹק 1., inflect. מְתוֹקָה.
 sword, חֶרֶב 2., *f.*
 sycamores, שִׁקְמִים.

T.

tabernacle, מִשְׁכָּן (dwell).
 take to, לָקַח; *pass. Niph.*, *Pu.*, § 33; prey, plunder מִלְקוֹחַ; take (capture in war &c.) לָכַד; *pass. Niph.*
 tall, גָּבֹהַ (great). *Cons.* גִּבְהָ.
 tambourine, תָּף 2., § 43.
 taste to, טָעַם; taste, sense טָעַם 2.

teach to, (learn), יָרָה *Hiph.*, הוֹרָה; law, instruction תוֹרָה.
 tell to, נָגַד *Hiph.*; *pass. Hoph.*; (count), (say), (speak).
 temple, הֵיכָל (palace).
 tent, אֹהֶל 2; pl. אֹהֳלִים.
 terrible, נוֹרָא (fear).
 testify to, עִיד *Hiph.*; witness עֵד.
 that, conj. כִּי; in order that לְמַעַן with *infin. cons.*, or *imperf.*; that is very often expressed by *vav consecut.*
 then, of time, אָז; then of transition in thought, ו simple and *consecut.*
 thence, (there).
 there, שָׁם; thither שָׁמָּה; thence מִשָּׁם; where, whence &c. (who).
 there is (was), יָשׁ; — water יֵשׁ מַיִם; I have יֵשׁ לִי &c.; there is (was) not, אֵין, there is no water — אֵין; *suff.*, see § 49.
 therefore, עַל־כֵּן.
 thief (steal).
 thigh, יָרֵךְ 1.; *cons.* יֶרֶךְ. See Add. Notes to first declens.
 thing, (speak).
 thither, (there).
 thorn, קוֹץ 2.
 thought, מַחְשָׁבָה, § 29. 2 (count), *cons. pl.* מַחֲ.
 thresh דָּוַשׁ; threshing-floor גֶּרֶן 2., pl. *ôth.*
 threshold, סף 2. *i.*, § 43 Rem.
 throne, seat, כִּסֵּא 3., pl. *ôth.*
 thus, כֹּה.
 tidings, to bring, preach בָּשַׂר *Pi.*

till, cultivate, (serve).

till, until, prep. עַד; conj. עַד

אֲשֶׁר with *perf.* or *impf.* according to sense. *Suff.* § 49.

time, עַת 2., § 43; time (*fois, mal*) פַּעַם 2. gen. *fem.*, plur. *im*, (prop. *step.*); twice פַּעַמִּים, three times שְׁלֹשׁ פַּעַמִּים.

tingle to, צַל, § 42.

together, יַחַד, יחדו.

to-morrow, מָחָר.

tongue, לָשׁוֹן 1. gen. *fem.*, pl. *ôth*.

touch to, נָגַע; ב.

tower, מִגְדָּל 1. pl. *im* and *ôth*.

transgress, פָּשַׁע; *against*, ב; transgression פְּשָׁע 2. *i*.

tread to, רָמַס.

tree, עֵץ 1.; wood, *pl.* and עֵצָה.

tremble to, רָגַז *st*.

tribe, (sceptre).

trust to, to flee for refuge to, מְחָסָה; ב; a place of refuge מִמְחָסָה; (confide), (flee).

to try (as silver), צָרַר, בָּחַן; to try, prove, tempt נִסָּה *Pi*.

turn to, overturn, turn into, הִפְךָ; pass. *Niph.*; (return).

turn aside to, סוּר.

twins, תְּאֵאֲמִים.

two, § 48; they two, both of them, שְׁנֵיהֶם &c.; the second time, שְׁנִיית

U.

under, (beneath).

unless, לֹא־לִי (usually *perf.*).

until, עַד, עָדִי &c.; (till). § 49.

unto, אֶל, אֵלֵי &c., § 49.

upright, יָשָׁר 1.

upon, עַל; *suff.* § 49.

upwards, מַעֲלָה, see עלה in Lex

V.

valley, בִּקְעָה 2., נַחַל 2., גֵּיא 2.

valour, חֵיל 2 (force), § 41.

vain, empty, רִיק, רִיק; vanity שְׁוֹא, רִיק.

vengeance, נִקְמָה 1. (avenge).

venison, צִיד 2., § 41.

very, מְאֹד (prop. a noun).

vine, גֶּפֶן 2.

vineyard, כֶּרֶם 2.; vinedresser כֹּרֵם 3.

violence, wrong, חָמָס 1.

virgin, בְּתוּלָה.

vision, מְרָאָה (see).

visit to, (review), (oversee).

voice, קוֹל 2.

vow to, נָדַר; a vow נֶדֶר 2.

W.

walk to, *Hithp.* of go.

wall, חוֹמָה.

wander to, wave, tremble, נוּע; a wanderer, נָע *part*.

war, (fight).

wash to, רָחַץ; — clothes כָּבַס *Pi*. (*perf.* in *e*).

waste away to, מָק *Niph.*

waste to, lay waste, שָׁמַם *Hiph.*

watch to, (keep).

water, waters, מַיִם pl.

water to, הִשְׁקָה (drink).

way, manner, דֶּרֶךְ 2. *c.*

weak, דָּל 1., § 43.

wealth, חֵיל 2 (force).

wean to, גָּמַל; pass. *Niph.*

weapon, כֶּלִי, *pl.* בָּלִים, *c.* בָּלִי.

wear to, (put on).

weary be, יָעַף *st.* § 39; weary,

יָעַף 1.

weep to, בָּכָה, § 44—45.

weigh to, שָׁקַל, pass. *Niph.*

well, בָּאָר 2. *f.*

west, יָם, § 43.

whelp, גּוֹר (lion).

when, בָּ, פֿ with inf. cons.; בִּאֲשֶׁר,

בִּי with Finite forms.

when? how long? מָתַי מ', מָתַי.

where, whither &c., (who).

whether?, הֲ, § 49; אִם (or).

who, which, אֲשֶׁר, § 13. When

אֲשֶׁר is not used in the sense of *he who*, *that which* (i. e. is not a substantive), its use appears to be that of a mere particle indicating relation, as it is both uninflected and ungoverned. Hence relative sentences are made as if they were direct, except that this word stands at the head of them: —

The man *who*

is with me הָאִישׁ א' הוּא אִתִּי

the man *whom*

I struck הִכִּיתִי אֹתוֹ „ „

the man *whose*

horse — הָאִישׁ א' סוּסוֹ

the place *where* —

הַמָּקוֹם א' שָׁם

The pronoun or particle in the sentence may very readily be omitted if no ambiguity would arise; the Rel. is also often omitted, particularly if the rel. clause be an adjectival description of an *indefinite* subject, but also otherwise; and sometimes both may be omitted.

who? interrog. § 13.

whole, (all).

why? wherefore? לָמָּה.

wicked, רָשָׁע 1.; wickedness

רָשָׁעָה 2.

wife, (woman).

wilderness, (desert).

willing to be, אָבָה, § 35.

wind, (spirit).

wine, יַיִן 2., § 41.

wing, border, extremity, כַּנֶּף 1.

f. du. (pl. *ôth*).

wise be, חָכַם *st.*, impf. יִחְכַּם;

wise חָכַם 1.; wisdom חִכְמָה 2.

wish to, חָפֵץ *st.*

with, prep. עִם 2.; אֵת 2., § 43.

See *suff.* § 49; with *of instrument* ב.

withdraw to, (be far).

within, (inside), (midst).

witness עָד 1., § 41, (testify).

wolf, זָאֵב 2., *e* firm.

woman, אִשָּׁה. Table of Irreg.

Nouns.

womb, בֶּטֶן 2. *i. f.*; רֶחֶם 2. *c.*

wood, timber, (tree).

word, thing, matter, דָּבָר 1.

work to, (make).

wrestle to, אָבַק *Niph.*

write to, כָּתַב; pass. *Niph.*;
(count).

Y.

year, שָׁנָה 1., pl. *îm* (*ôth* poet.);

a yearling שָׁבֵן; 20 years

old = son of 20 years.

yoke, עֹל 2., § 43.

yonder, See § 13.

young, younger, (little), § 47.

youth, young man, נָעַר, *f.* נַעֲרָה;

time of youth, נַעֲוָרִים.

VOCABULARY.

HEBREW AND ENGLISH.

א

אב *a father*; Cons., אָבִי. See Table of Irreg. Nouns.

אָבֵד *to perish*, (א"פ § 35).—Impf.

יֵאָבֵד—Hiph. הֵאָבֵד *to destroy*.

אָבֵק *to be willing* (א"פ § 35).—

Impf. יֵאָבֵק.

אָבִיון *m. poor*.

אָבֶן 2 *f., a stone*.

אִבָּק Qal unus.—Niph. נִאָבֵק *to wrestle*, Ex. 37.

אָדָם 1 *m., man*.

אֲדָמָה 1 *f., the ground*.

אֲדֹנָי 1 *m., lord*.—Takes suff. of plur. noun. See Note 4, Ex. 40.

With prefix לֵאדֹנִי &c.

אֲדָרְתָּ 2 *f., a mantle*, § 29. 2.

אָהֵב *to love* (Pe. Gutt.).—Impf.

יֵאָהֵב (and other forms).

אֹהֶל 2 *m., a tent*, Pl. irreg. אֹהֳלִים and seldomer אֹהֳלִים.

אָנִי 2 *m., vanity, wickedness*, § 41.

אֹר *to be light, shine*, (ע"ו) Perf.

אֹר. Hiph. הֵאֹר *to give light*.

§ 40

אֹר 2 *m., light*. § 41.

מָאֹר 1 *m., a light, luminary*; Pl.

îm and ôth.

אָז adv. *then*.

אָזֶן 2 *f., the ear*.

אָח *m., a brother*. See Table of Irr. Nouns.

אָחֵר *m., another*, *f., one* § 48.

אֲחֵר adv. *afterward*; prep. *after, behind*; oftener אַחֲרִי.—אַחֲרַי *after me* &c.

אֲחֵר adj., *another*; pl. אַחֲרִים.

אַחֲרִית *f., end, latter end*.

אֵיב 3 *m., an enemy*, § 30.

אִיד 2 *m., calamity*, § 41.

אֵיךְ adv. *how? how!*

אֵין 2 (*nothing*), *there is not*; cons.

אֵין. Suff. § 49.

אִישׁ *m., a man*. Table of Irreg. Nouns.

אִשָּׁה *f., a woman*. See Irreg. Nouns.

אָכַל *to eat* (א"פ § 35).—Hiph.

הֵאָכַל *to give to eat*.

אֹכֵל 2 *m., food*; אֹכְלָה 2 *f., id*.

מֵאָכַל 1 *m., id*.

לָּ *adv. no, not, with Juss.*
 לָּ *prep., unto. Suff. § 49.*
 אֱלֹהִים *pl. m., God.—(Sing. אֱלֹהִים used in poetry). With prefix. מֵאֱלֹהִים &c., but מֵאֵל.*
 אֱלִיל *m., an idol.*
 אֵלִם 3 *adj., dumb.*
 אִם *adv. if; אִם כִּי except.*
 אִם 2 *f., mother, § 43.*
 אָמֵן *to be firm.—Hiph. הִאָּמֵן to believe, ב, ל.*
 אֱמֶת 2 *i. f., truth (אֱמֶת).*
 אָמַץ *to be strong (st. § 23).—Pi. to make strong.*
 אָמַר *to say, to promise, intend (א"פ § 35).*
 אָנִי *pron., I, § 12.*
 אָסַף *to gather (Pe. Gutt.).—Impf. יִאָּסֵף.—Niph. to assemble, be assembled, Ex. 38.*
 אָף 2 *m., the nose, anger.—Du. אֵפִים the nostrils, face. (אָף to breathe).*
 אֶצֶל 2 *used as prep. beside; beside me אֶצְלִי § 35. 2.*
 אַרְבַּע *four, § 48.*
 אָרֶז 2 *m., cedar.*
 אָרִי 2 *m., a lion, § 45.*
 אֶרֶךְ 2 *m., length.*
 אֶרֶץ 2 *f., earth, land; pl. ׀th.*
 אָרַר *to curse (Ayin Doub.).—Impf. יִאָּר § 42.*
 אֵשׁ 2 *f., fire, § 43.*
 אֲשֶׁר *rel. pron. who, which, § 13.*
 אֲשֶׁרָה *f., Asherah, (the goddess or her symbol).*
 אֵת *a particle placed before the definite acc. Suff. § 49.*

אֵת *prep. with. Suff. § 49.*

אַתָּה *pron. thou, § 12.*

אֵתוֹן 1 *f., a she-ass.*

ב

בִּי *prep. in, on, among; by of instrument. § 14. Suff. § 49.*

בְּאֵר 2 *f., a well; pl. ׀th.*

בִּגְדֵי 2 *i. m., a garment, covering.—Suff. בִּגְדוֹ, Note p. 17.*

בָּדַד 2 *m. (separation), לְבַד apart, alone; I alone לְבַדִּי § 43.*

בָּדַל *Qal unus.—Hiph. to separate, divide.—Niph. pass.*

בִּהְמָה 1 *f., cattle, tame beasts; cons. בְּהֵמָה, cons. pl. בְּהֵמוֹת.*

בֹּא *to come, go, go in (ל"א, ע"ו).—Impf. יָבוֹא.—Hiph. הִבִּיא, to bring. Hoph. pass. § 38, 40.*

בּוֹר 2 *m., a pit; pl. ׀th, § 41.*

בוֹשׁ *to be ashamed (ע"ו § 40).—Impf. יָבוֹשׁ.*

בָּזָז *to plunder, spoil (Doub. 'Ayin § 42).—Imp. יָבֹז.*

בָּחַר *to choose ('Ayin Gutt. § 36); acc., ב.*

בָּטַח *to trust (Lam. Gutt. § 37); in, ב.*

בֶּטֶן 2 *i. f., the womb, heart.*

בֵּין 2 *(interval) prep. between, among. Repeated before the second word and usually takes the numb. of its suff.—between me and you בֵּינִי וּבֵינֵיכֶם.—For בֵּין... בֵּין also ל... בֵּין Ex. 27.*

בַּיִת 2 *m., a house. See Irr. Nouns.*

בְּכֹרֶה, *birthright.*

בֵּן 3 m., a son. See Irr. Nouns.

בָּנָה to build, apoc. impf. בָּנִין.

בַּת 2 f., a daughter. See Irr. Nouns.

בְּעַד 2 prep. behind, in at, out at, ב' החלון in at, out at the window; ב' החומה over the wall.—Suff.

בְּעָדִי § 36. 2.

בָּעַל to marry, (Ay. Gutt.); part. pass. f. בְּעֻלָּה married.

בָּעַל 2 m., lord, husband, Baal. Suff. § 36. 2.

בֹּקֶר 2 m., morning.

בָּקַשׁ Qal unus. Pi. בִּקְשׁ to seek.

בָּרָא to cut, fashion, to create (ל"א § 38).—Niph. pass.

בָּרִיא 1 adj., fat.

בְּרִית f., a covenant; ב' כָּרַת to make a covenant; ב' הָקִים to establish a covenant.

בָּרַךְ to kneel.—Pi. בִּרְךָ to bless; Pu. pass. (§ 36);—blessed בְּרוּךְ 1 part. Qal.

בָּרָךְ 2 i. f. the knee, du.

בְּרָכָה 1 f., a blessing.

בָּשָׂר 1 m., flesh.

בָּשַׁל to boil.—Pi. to boil, seethe.

ג

גָּאַל to redeem (Ay. Gutt. § 36).

גָּבַר to be strong, prevail (st. § 22).

גִּבּוֹר m., a hero, mighty man.

גְּבִירָה, גְּבִירָת, 2 i. f., lady, mistress, § 29. 2.

גִּדִּי 2 m., a kid, § 45.

גָּדַל to be great, to grow (st. § 22).—Pi. to magnify, bring

up (a child).—Hith. to magnify oneself.

גָּדוֹל 1 adj. great, elder.

גּוֹי m., a nation. Pl. גּוֹיִם, cons. גּוֹיִ the gentiles.

גָּוַע to die, expire (Lam. Gutt. § 37).

גּוֹרָל 1 m., lot; pl. oth.

גִּיל 2 m., joy, § 41.

גָּלָה to uncover, reveal (ל"ה § 44).—Niph. pass.—Hith. to uncover oneself.

גָּלַל to roll (Doub. Ay.).—Impf.

יָגַל.—Hiph. הִגִּיל to roll. Niph.

נָגַל to be rolled.

גַּם adv. also; גַּם . . . גַּם both . . . and.

גָּמַל to wean. Niph. pass.

גֶּן 2 c., garden, § 43.

גָּנַב to steal.—Pi. id. Pu. pass.

גֵּר 1 m., a stranger, § 41.

גָּרַשׁ to drive out (Ay. Gutt. § 36); oftener Pi.—Niph. pass.

ד

דָּב 2 c., a bear, § 43.

דָּבַק to cleave (st. § 22); to ב.

דָּבַר Qal unus. except Act. part.

דִּבֵּר speaking.—Pi. דִּבְּרָה to speak.—Pu. pass.

דָּבָר 1 m., a word, thing.

דְּבִשׁ honey.

דָּג 1 m., a fish; f. דִּגְהָה.

דּוֹר 2 m., generation; pl. im and oth, § 41.

דֶּלֶת 2 f., a door (door-leaf); du.

דִּלְתָּיִם.

דָּם 1 *m.*, blood; *your blood* דָּמְכֶם.

—דָּמִים blood spilt. § 18. 3.

דָּמָם to be silent (*Doub. Ay.*). Impf.

יָדָם. § 42.

יָדָע see יָדַע.

דֶּרֶךְ 2 *c.*, a way.

דָּרַשׁ to seek; unto אֵל.

דָּשָׁא 2 *m.*, (young) grass.

דָּשָׁא Qal unus.—Hiph. to produce grass (*denom.*).

ה

ה (הֵל) Art., *the*. § 11.

הֵ particle of interrogation. § 49.

הֵלָא not?

הֵדָר 1 *m.*, honour, majesty.

הוּא pron. § 12.

הוֹר *m.*, glory, splendour.

הָיָה to be (ל"ה and *Lam. Gutt.*

§ 45. 2).—Impf. יִהְיֶה, apoc.

יָהִי.—Inf. Cons. לְהֵיוֹת, הָיוֹת &c.

הַיְכָל 1 *m.*, palace, temple.

הַכּוֹת. See נִכְה.

הֵלֹם adv. *hither*.

הָלַךְ to go.—Impf. יֵלֵךְ.—Hiph.

הוֹלִיךְ (See § 39. Rem. *b.*).—

Hithp. הִתְהַלֵּךְ to walk, go about.

הִנֵּה adv. *behold, lo!* Suff.

§ 49.—Followed chiefly by the

Part. הִנְנִי מְבִיא *behold I (do, will) bring.*

הִפָּךְ to turn, to change into (*Pe*

Gutt. § 34).—Niph. נִהְפָּךְ *pass.*

הַר 2 *m.*, hill, mountain, § 43.

הָרַג to kill, slay (*Pe Gutt.* § 34).

—Niph. *pass.*

הָרָה to conceive (ל"ה § 44 &c.).

—Impf. תִּהְרֶה, apoc. וַתֵּהָר.

ו

ו Conj. and. § 15.

ז

זָאב 2 *m.*, a wolf (*ē* remains).

זָבַח to sacrifice, slaughter (*Lam.*

Gutt. § 37).

זֶבַח 2 *i. m.*, a sacrifice.

מִזְבֵּחַ 3 *m.*, an altar. Pl. *ôth.*

§ 30.

זֶה dem. pron. *this*. § 13.

זָהָב 1 *m.*, gold.

זַיִת 2 *m.*, an olive. § 41.

זָכַר to remember.—Niph. *pass.*—

Hiph. to mention, commemorate.

זִכְרֹן 2 *m.*, memory, memorial.

זָכָר 1 *m.*, a male.

זָעָה 2 *f.*, sweat (*ê* firm).

זָעַק to cry out (*Ay. Gutt.* § 36).

זָקֵן to be old (*st.* § 22).—Inf.

יִזְקֶנָה.

זָקֵן 1 adj. *old*; noun *elder*. § 18.

זָקְנִים *m.*, old age.

זְרוּעַ *f.*, the arm; pl. *îm, ôth.*

זָרַח to shine, rise (of star), § 37.

זָרַע to sow (§ 37).—Hiph. הִזְרִיעַ

to yield seed.

זָרַע 2 *m.*, seed; cons. *reg.* and זָרַע.

ח

חָבֵא Qal unus.—Hiph. הִחְבִּיא to

hide.—Niph. נִחְבָּא to hide one-

self; Hithp. *id.*

חָבַשׁ to bind, bind up, saddle,

(§ 34).

הַגָּג to keep a feast (§ 42 ע"ע).—

Impf. יָחַג.

הַג 2 m., a feast (hajj) § 43.

הָדַל to cease, leave off (st. § 22).

הָדָש 1 adj. new.

הַדָּש 2 m., new moon, month, § 35.

הוֹל 2 m., sand. § 41.

חוֹמָה f., a wall.

חוּץ 2 m., outside, street, field; pl.

ôth.—הַחוּצָה to the outside.—

לְחוּץ on the outside of.—

חָזָק to be strong (st. §§ 22, 34).

חָזָק 1 adj. strong.

חָטָא to sin (§ 34).—Hiph. הִחָטִּיא
to condemn as sinful.

חָטָא 3 (part.) a sinner, used in
sing., but חָטָא adj. used in pl.

חַטָּא 2 m., sin, § 38. 2.

חָיָה to live (ל"ה § 45. 2).

חַי to live (ע"ע § 42).

חַי 1 adj. living, f. חַיָּה, § 43.

חַי 2 m., life; cons. חַי; mostly
used in pl. חַיִּים life.

חַיָּה f., a living creature. beast.

חַיִל 2 m., force, valour, power.
§ 41.

חֵיק 2 m., bosom. § 41.

חָכָם 1 adj., wise. § 35.

חֲכָמָה 2 f., wisdom. § 29.

חָלִי 2 m., disease, sickness. § 45.

חָלַל—Hiph. הִחָל to begin (§ 42).—

Hoph. הוּחַל pass.

חָלַם to dream (§ 34).

חֲלוּם m., a dream; pl. ôth.

חָמַד to desire (st. § 22).—Impf.

יִחְמַד, (יִחְמַד).—Niph. יִחְמַד pass.

חֲמֹר m., an ass.

חֲמָס 1 m., violence, injury. § 35.

חָנַן to pity (ע"ע § 42).—Impf.

יָחַן יִחְנֶה=יָחַן Gen. 43. 29.

חֶסֶד 2 m., mercy, kindness.

חָפֵץ to desire, wish (st. § 22,

§ 34).—Impf. יִחְפֹּץ, יִחְפֵּץ.

חָפֵץ 1 adj., desiring, § 35. Add.

Note 4 to First Decl.

חֵץ 2 m., arrow. § 43.

חֲצֵר 1 c., enclosure, court, village;

pl. îm, ôth. § 35.

חֶק 2 m., statute. § 43.

חָרַב to dry up, be waste (st. § 22).

חָרַב 2 f., sword.

חָרָה to be hot, angry.—Imp. apoc.

וַיִּחַר.

חָרַפָּה 2 f., a reproach.

חָשַׁב to think, reckon (§ 34).—

Impf. יִחַשֵׁב.

חֹשֶׁךְ 2 m., darkness.

ט

טָהַר to be clean (st. § 22, § 36).—

Pi. מִטָּהַר to cleanse.

טָהוֹר 1 adj., clean.

טוֹב to be good (ט"ו § 40).—Perf.

טוֹב. Other parts from יָטַב.—

Impf. יִיטַב.—Hiph. הִיטִיב.

§ 39.

טוֹב 1 adj., good. § 41.

טוֹב 2 m., the good, best. § 41.

טָעַם to taste (§ 36).

טָעַם 2 m., taste, sense. § 36. 2.

י

יָאֵר m., stream (esp. Nile).

יָבֵשׁ to be dry (st. § 22, § 39).

יָבֵשָׁה 1 f., dry land.

יָד 1 *f.*, *hand*. Your hand יָדְכֶם;
pl. יָדוֹת *hands fig. (handles)*.

יָדַע *to know* (פ"י § 39).—Impf.

יָדַע.—Inf. Cons. יָדַעַת —Niph.

יָדַע *pass.*—Hiph. *to make known*.

יְהוָה *Jehovah, the Lord*. The vowels are those of אֲדֹנִי *lord*.

Scholars are mainly agreed on the pointing יְהוָה. With prefix לִיהוָה (*i. e.* אֲדֹנִי).

יהודה *Judah*.

יוֹם 2 *m.*, *a day*. Table of Irr. Nouns.

יוֹנָה *f.*, *a dove*; pl. *im*.

יטב *see טוב*.

יַיִן 2 *m.*, *wine*. § 41.

יָכַל *to be able* (§ 39).—Impf. יֹכֵל.

יָלַד *to bear* (פ"י § 39).—Impf.

יָלַד.—Hiph. *to beget*.—Pu. *to be born*.

יָלֵד 2 *m.*, *a boy*. § 29.

יְלֵדָה 2 *f.*, *a girl*.

מִוְלָדָת 2 *f.*, *native land*. § 29. 2.

יָם 2 *m.*, *sea*; cons. יָם except in יַם־סוּף *Red sea*. § 43.

יָנַק *to suck* (פ"י § 39).—Hiph.

מִיָּנֵקָה *to give suck*; hence מִיָּנֵקָה 2 *f.*, *a nurse*. § 29. 2.

יָסַף *to add* (פ"י § 39).—Other parts in Hiph. הוֹסִיף.

יָעַף *to be weary*.—Impf. יִיעֵף.

יָעִיף 1 *adj.*, *weary*.

יָעַץ *to advise, counsel* (§ 39).—

Impf. יִיעֵץ.—Niph. נִוּעַץ.

עֲצָה 1 *f.*, *counsel*.

יָפָה 1 *adj.*, *fair*. § 45.

יָצָא *to go out* (פ"ו § 39).—Impf.

יָצָא; inf. cons. יָצֵאת (for יָצֵאת).

—Hiph. *to bring out*.

מוֹצֵא 1 *m.*, *an outgoing*. § 39. 38.

יָצַג Hiph. הִצִּיג *to set, place*. (§ 39. 3).

יָצַע Hiph. הִצִּיעַ *to spread* (§ 39. 3).

יָצַר *to form* (§ 39).

יָצַר 2 *m.*, *form, imagination*.

יָקַד *to burn*.—Impf. יִיָּקַד.—

Hoph. *pass*.

יָקַץ Qal unus. except Impf. יִיָּקַץ

to awake (§ 39).—Perf. &c. in Hiph. הִקִּיץ.

יָרָא *to fear* (§ 39).—Impf. יִירָא.

Inf. Cons. יִרְאֶה.—Niph. נִוְרָא; part. *id.* *terrible*. Followed by

פֶּן־, מִפְּנֵי, and מִן־.

יָרָא 1 *adj.* *fearing*.

יָרַד *to go down* (§ 39).—Impf.

יֹרֵד &c.—Hiph. הוֹרִיד *to bring down*.—Hoph. *pass*.

יְרוּשָׁלַם *Jerusalem*.

יָרֵחַ 1 *m.*, *the moon*.

יָרֵךְ 1 *f.*, *the thigh, side*; Cons.

יָרֵךְ. See Add. Note 3 First Decl.

יָרְכָה 2 *f.*, *side, end*.—Du. יִרְכְּתִים,

cons. יִרְכְּתִי.

יָרַשׁ *to inherit* (§ 39. Par.)—

Hiph. הוֹרִישׁ *to dispossess, destroy*. Niph. *Pass*.

יָשׁ there is—There is water מֵיִם.

יָשַׁב *to sit, dwell, inhabit* (§ 39).—

Impf. יֹשֵׁב.

יָשַׁב 3 *part.* *inhabitant*.

מוֹשֵׁב 1 *m.*, *a seat*.

יָשַׁן *to sleep* (§ 39).—Impf. יִישַׁן.

ישע Qal unus.—Hiph. הוֹשִׁיעַ to save.—Niph. pass.

יִשְׁע 2 m., salvation.

יִשׁוּעָה f., id.

יִשׁוּעָה f., id.

יָשָׁר 1 adj., upright, righteous.

יָתֵר 2 i., remnant, rest.

כ

כָּ prep. as, like. Suff. § 49. With rel. כַּאֲשֶׁר as, when. When he kept כַּאֲשֶׁר שָׁמַר, or כַּשְׁמָרוֹ (inf. Cons. § 31).

כָּבֵד to be heavy, severe (st. § 22).

—Pi. to make heavy, harden, honour.—Niph. be honoured.

כָּבֵד 1 adj., heavy, severe, laden. (See Add. Note 3 First Decl.).

כְּבוֹד 1 m., honour, glory.

כֵּה adv. thus.

כֹּהֵן 3 m., a priest. § 36.

כּוֹכֵב 1 m., a star.

כּוֹן Qal unus.—Hiph. הִכִּין to set, establish.—Pôlél כּוֹנֵן id.—Niph., Pôlāl, pass.

כִּי conj., that, for, because; of time when, whenever. כִּי אִם except.

כֶּלִּי 2 i. m., a prison. § 38.

כֶּלֶב 2 m., a dog.

כָּלָה to be ended (§ 44).—Pi. to complete, finish.—Pu. pass.

כֹּל 2 m., all. § 43. כָּל־דָּבָר every-thing; כָּל־דָּבָר . . . לֹא nothing.

כֵּן adv., so, thus. עַל־כֵּן therefore.

כָּסָה to cover (§ 44), Qal unus. except partt.—Pi. כָּסָה to cover.—Pu. pass.

מָכָסָה 1 m., a covering. § 45.

כֶּסֶף 2 m., silver, money.

כַּף 2 f., palm of hand, sole; du. § 43. Pl. ôth.

כָּפַר to cover (with pitch).—Pi.

כָּפַר to atone.—Pu. pass.

כַּבֵּר 2 m., bribe, ransom.

כַּפִּיר m., young lion.

כְּרוּב m., cherub.

כַּרְם 2 m., vineyard.

כָּרַע to bend the knee, bow down (§ 37).

כָּרַת to cut off, cut down.—Niph. pass. כָּ' בְרִית to make a covenant.

כָּתַב to write.—Niph. pass.

כַּתֵּף 1 f., shoulder. Add. Note 3 to First Decl.

ל

לָּ prep. to, for. See § 14 and § 49.

לֹא adv. not, no.

לֵב 2 m., the heart, § 43. Pl. ôth.

לִבָּב 1 m., id. Pl. ôth.

לְבַד alone. See בָּד.

לָבַשׁ to put on (clothes), wear (st. § 22); acc.—Hiph. to clothe, put on (another); two acc. Ex. 37.

לָחַם to eat, consume (§ 36).—Niph. to fight. With עִם; against לָ, עַל; for לָ.

לֶחֶם 2 c., bread.

מִלְחָמָה, מִלְחָמָה f., war. § 29. 2.

לַיְלָה usually לַיְלָה with He of acc., 2 m., night. Pl. לַיְלֹת § 41.

לָכַד *to take, capture.*—Niph. *pass.*

לָמַד *to learn* (st. § 22).—Pi. לָמַד *to teach.*

לָמָּה *adv., why?* (לָּ, מָּה).

לְמַעַן *conj., prep., in order that, to; for the sake of, with infin. and impf.* (עָנָה).

לָקַח *to take* (§ 33. 4).—Impf.

יָקַח.—Inf. Cons. קָחַת.—Niph.

נָלַקַח *pass.*—Pu. *id.*—Hoph.

יָקַח *id., in impf.*

מִלְקוֹחַ *m., plunder.*

מִלְקָחַיִם *m. du., tongs.*

לָקַק *to lick* (§ 42). Impf. יָלַק.—

Pi. *id.*

לָשׁוֹן 1 *f., tongue.*

מ

מָאֵד *adv., very; also בְּמָאֵד, 'עד מ'.*

מָאָה 1 *f., hundred; du. מֵאָתַיִם.* § 48.

מְאוּמָה *anything* (prop. *a fleck*).

מָאוֹר. See אֹר.

מֵאֵכָל. See אָכַל.

מִבּוֹל *m., the flood.*

מִדְבָּר 1 *m., pasture, desert.*

מָדַד *to measure* (§ 42).—Impf.

יָמַד.—Niph. *pass.*

מָה *pron. what? what, § 13. interj. how! how?*

מוּג *to melt* (§ 40).—Niph. *pass.*

מוֹלֶדֶת. See יָלַד.

מוּצָא. See יָצָא.

מוֹת *to die* (§ 40). Perf. מָת.—

Impf. יָמוּת.—Hiph. הָמִית *to*

kill.—Pō'lēl מוֹתֵת *id.*—Hoph.

pass.

מֵת 1 *part., dead.*

מָוֶת 2 *m., death* (§ 41).

מִוְבָּח. See וָבַח.

מָחָה *to blot out, destroy* (§ 41).

מָחָר 1 *to-morrow.*

מָטָה. See נָטָה.

מָטַר Qal unus.—Hiph. *to rain.*

מָטָר 1 *m., rain.*

מִי מָה *pron. who? who; what?*

§ 13. With prep. בְּמָה *how?*

by what?—מִי יִתֵּן *Oh that!* with

Impf. &c.

מַיִם *pl. m., water.* Irreg. Nouns.

מִיָּקָה. See יָנַק.

מִכְסָּה. See כִּסֶּה.

מָכַר *to sell.*—Niph. *pass.*

מָלָא *to be full* (st. § 22, 38); *of, acc.*—Niph. *to be filled.*—Pi.

to fill; with two acc.

מָלָא 1 *adj. full.*

מִלְאָךְ 1 *m., angel, messenger.*

מִלְאָכָה *f., work; cons. מְלָאכָה.* § 29. 2.

מָלַט Qal unus.—Niph. *to escape.*

—Pi. *to rescue, deliver.*

מִלְחָמָה. See לָחַם.

מָלַךְ *to rule, be king; over, על, ב,*

—Hiph. *to make one king.*—

Hoph. *pass.*

מָלַךְ 2 *m., a king.*

מָלְכָה 2 *f., a queen.*

מִמְלָכָה, מְמָלְכָתָה *a kingdom* § 29. 2.

מְלָקָחַיִם. See לָקַח.

מִן *prep.* (§ 14), *out of, from,*

away from; hence of cause by,

on account of. Suff. § 49.

Compar. degree § 47.

מִנָּה *to count, number, § 44.*—

Niph. *pass.*

מְנוּחָה. See נִוּחַ.

מִנְחָה 2 *f.*, an offering, present.

מִסְעָה a journeying.

מִסְפָּר 3 *m.*, mourning. § 30.

מִסְפָּר. See סָפַר.

מִעֲבָר. See עָבַר.

מִעֻט 2 *m.*, a little, some, a few.

Add. Note 2 to second Decl.

מַעֲלָל 2 *m.*, an evil deed. Ex. 23.

מַעֲשֵׂה. See עָשָׂה.

מָצָא to find (§ 38).—Niph. *pass.*

מִצְוָה. See צִוָּה.

מִצְרַיִם *Egypt*.

מָקוֹם. See קוּם.

מִקֵּל 3 *m.*, a staff, § 30. Pl. *ôth*.

מָקַךְ Qal unus. (§ 42).—Niph. *to melt away*.

מִקְרָא. See קָרָא.

מִרְאָה. See רָאָה.

מָרַר to be bitter (§ 42 Rem. a).—

Imp. יִמַּר.—Hiph. הִמַּר to make bitter.

מָר 1 *adj.*, bitter; Aramean form of *fem.* מִרְאָה.

מְרִיבָה. See רִיב.

מִשְׁכָּן. See שָׁכַן.

מִשָּׁל to rule; over, ב.

מִשָּׁל 1 *m.*, a proverb.

מִשְׁמֹר. See שָׁמַר.

מִשְׁפָּט. See שָׁפַט.

מִתָּק to be sweet (st. § 22).

מִתּוֹק 1 *adj.*, sweet; *f.* מִתּוֹקָה.

Add. Note 6 to First Decl.

נ

נָא enclitic particle of entreaty;

נֹא־אַל dissuasive.

נָבַח Qal unus. (§ 38).—Niph. *to*

prophesy.—Hith. *id.*; also *to act like a prophet*.

נָבִיא 1 *m.*, a prophet.

נָבַח to bark (§ 37).

נָבַט Qal unus. (§ 33).—Hiph.

הִבִּיט to look.

נָבֵלָה 1 *f.*, a corpse, carcase.

נָנַר Qal unus. (§ 33).—Hiph.

הִגִּיד to tell, shew.—Hoph. *pass.*

נִגַּד 2 *prep.*, before, in presence of;

Suff. נִגְדִי.

נָגַע to touch, smite (§ 33, 37).—

Pi. *id.*—Hiph. *make to touch, reach to, ב.*

נִגַּע 2 *i. m.*, a stroke, plague.

נִגַּף to smite, defeat (§ 33).—Impf.

יִגַּף.—Niph. *pass.*

נִגַּשׁ Perf. Qal not in use.—Impf.

יִגַּשׁ.—Perf. in use Niph. נִגַּשׁ

to draw near.—Hiph. *to bring near* (§ 33).

נָדַד 1 *m.*, a fugitive (part. of נִדָּד).

נָדַר to vow (§ 33).

נִדָּר 2 *m.*, a vow.

נָהָר 1 *m.*, a river (§ 36). Pl. *îm* and *ôth*.

נָוַח to rest (§ 40).—Hiph. הִנִּיחַ

to give rest to (dat.); and הִנִּיחַ

to set down, deposit, place; with

vav וַתָּנַח Ex. 40.

מְנוּחָה 1 *m.*, resting-place.

נוּם to flee (§ 40).

נוּעַ to move about (§ 40); part. נוֹעַ

a wanderer.

נָחַל to inherit, possess.—Hiph. *to*

give to inherit.—Hoph. *pass.*

נָחַל 2 *m.*, a brook, wady. Ex. 37.

נָחַם Qal unus.—Niph. נִחַם *to*

repent, to pity.—Pi. *to comfort* (§ 36).

נָחֵשׁ 1 *m.*, a serpent.

נָטָה *to bend, incline, stretch* (§ 33, 44).—Impf. יָטָה, apoc. יָט.—
Hiph. *id.*

מִטָּה *f.*, a bed.

נִטַּע *to plant* (§ 33, 37).—Impf. יִטַּע.

נָכַח Qal unus. (§ 33, 44).—Hiph. הִכָּה, *to smite*; impf. apoc. יָךְ.—
Hoph. *pass.*

מָכָה *f.*, a stroke.

נִמְרֵד 1 *m.*, a leopard.

נָסַךְ *to pour out, found; set, establish.*

נִסְךְ 2 *i. m.*, a drink offering.

נָע. Sec. נוּעַ.

נָעֵר 2 *m.*, a lad, § 36; *f.* נַעֲרָה a girl.

נָפַל *to fall* (§ 33). Impf. יִפֹּל.—
Hiph. הִפִּיל *to make fall, cast.*

נֶפֶשׁ 2 *f.*, breath, soul. Pl. *ôth.*

נָצַב Qal unus. (§ 33).—Hiph. הִצִּיב *to set, place.*—Hoph. *pass.*
—Niph. *reflex. and pass.*

נָצַל Qal unused (§ 33).—Hiph. הִצִּיל *to deliver.*—Hoph. *pass.*

נָקִי, נָקִיָּה 1 *adj.*, innocent.

נִקְמָה 1 *f.*, vengeance.

נָשָׂא Qal unus. (§ 33, 38).—
Hiph. הִשָּׂא *to deceive, beguile.*

נָשַׁק *to kiss* (§ 33).—Impf. יִשַּׁק (also in *o*); *dat.*

נָשָׂא *to lift up, take up, raise* (§ 33, 38). Impf. יִשָּׂא. Inf. שָׂא. Cons. שָׂאת, שָׂאת.—Niph. *pass.*

נָתַן *to give, put, account* (33. 4).

Perf. נָתַתִּי, נָתַתָּ &c. Impf.

יִתֵּן. Inf. Cons. תֵּת, תֵּתִי.

ס

סָבַב *to turn, turn away* (§ 42).—
Hiph. *to turn* (act.). See Parad.

סָגַר *to shut.*—Niph. *pass.*

סוּם 2 *m.*, a horse; סוּמָה *f.* collect.

סוּר *to turn aside, remove, depart* (§ 40).—Hiph. *to remove, take away.*

סֵלֶם 1 *m.*, a ladder.

סָמַךְ *to lean, press upon.*—Niph. *reflex. to lean.*

סָעַד *to sustain, refresh* (§ 36).

סָפַר *to count, write.*—Pi. סִפֵּר *to recount, declare.* Part. Ex. 26.

סָפַר 3 *m.*, part. scribe.

סֵפֶר 2 *m.*, a book.

מִסְפָּר 1 *m.*, number.

סָתַר chiefly in Hiph. *to hide.*—
Niph. *reflex. and pass.*, Hithp. *reflex.*

ע

עָבַד *to labour, till, serve* (§ 34).
Niph. *pass.*

עֶבֶד 2 *m.*, a servant (§ 35).

עָבַר *to pass, pass over, cross* (§ 34).
—Hiph. *to bring over, make pass.*

עָבַר 2 *m.*, the other side; prep. beyond.

מַעְבָּר or מַעְבֵּר 1, 3 *m.*, a ford (cons.).

עָבוּר 1 *m.* (cons.) as prep. with

ב *on account of*; בַּעֲבוּרִי *for my sake*.

עֵגֶל 2 *m.*, and עֵגְלָה 2 *f.*, *calf, heifer* (§ 35).

עִיד Hiph. הָעִיד *to testify, bear witness, protest* (§ 40).

עֵד 1 *m.*, *part., a witness*.

עַד prep. *until, till*. Suff. § 49.

עוֹד adv. *still, yet, again (encore)*. Suff. like אֵין § 49.

עוֹן 1 *m.*, *guilt, sin*. Pl. *îm, ôth*.

עוֹלָם 1 *m.*, *what is hidden, hence time long past, or long future, age, eternity*; מֵעוֹלָם *from of old*; לָעַד, עַד עַד *for ever*.

עוֹף *to fly* (§ 40).

עוֹף 2, *a bird, fowl*.

עוֹר 3 *adj.*, *blind*.

עוֹז 2 *m.*, *strength* (§ 43).

עָזַב *to leave, forsake* (§ 34).—Niph. *pass.*

עָזַר *to help* (§ 34).

עֲזָרָה 2 *m.*, *help*. Suff. עֲזָרָה § 35.

עֵין 2 *f.*, *the eye, du.* § 41. Pl. עֵינֹת *wells*.

עִיר 2 *f.*, *a city*. Pl. עָרִים, *cons.* עָרִי.

עָלָה *to go up, break (of day)* (§ 34, 44).—Impf. יַעֲלֶה, *apoc.*

יָעַל.—Hiph. *bring up, offer up*.

עַל prep., *upon, over*. Suff. § 49.

עִם prep., *with, along with*. Suff. § 49.

עַם 2 *m.*, *people*. § 43.

עָמַד *to stand* (§ 34).—Hiph. *set, place*.

עָנָה *to be low, afflicted* (§ 44).—Pi. *to afflict*.

עָנִי 2 *m.*, *affliction*. § 45.

עָנָה *to answer, witness* (§ 44); *against* ב.

מַעֲנֶה *m.*, *answer, purpose*; *contracted* מַעֵן, *used as prep.* לְמַעַן *because of*; *as conj. in order to*.

עָנָן 1 *m.*, *a cloud*.

עָנָן Qal unus.—Pi. *to cloud, to bring on clouds*; *inf. cons.* with Suff. עֲנִי for עָנִי Note p. 9, 112.

עָפָר 1 *m.*, *dust*. § 35.

עֵץ 1 *m.*, *tree*. § 18. 3.

עָצָה. See יָעַץ.

עָצָם *to become strong, numerous*.

עָצוּם 1 *adj.*, *strong*.

עָצָם 2 *f.*, *a bone*. Pl. *îm, ôth*.

עָרֶב 2 *m.*, *evening*.

עָשָׂק *to oppress, injure* (§ 34).

עָשָׂה *to do, work, make* (§ 34, 44).—Impf. *apoc.* יַעֲשֶׂה.—Niph.

נַעֲשֶׂה *pass.*, but *fem.* נִעְשְׂתָה.

מַעֲשֶׂה *m.*, *a work*. § 45.

עֵת 2 *c.*, *time*. Pl. *îm, ôth*. § 43.

עַתָּה *adv. now*.

פ

פֶּה *m.*, *mouth*. Irreg. Nouns.

עַל-פִּי *according to*, Ex. 39.

לְפִי חֶרֶב *with the edge of the sword*.

פָּח 2 *m.*, *snare*. § 43.

פֶּלֶא 2 *i. m.*, *a wonder*.

לְפָנַי 1 *m.*, *pl. face, faces*. לְפָנַי *formerly*, לְפָנַי *before*, לְפָנַי *before me*.

פֶּן conj., *lest, with impf.*

פַּעַל *to do* (§ 36); part. פֹּעֵל *a worker.*

פָּעַל 2 *m.*, *a work.* § 36.

פָּקַד *to visit, inspect, review.*—

Niph. pass.—Hiph. *to commit to.*

פָּקִיד 1 *m.*, *an overseer.*

פִּקְדוֹן *m.*, *a precept.*

פָּחַח *to open (of eyes &c.)* (§ 37).

—Niph. pass.

פָּר 1 *m.*, *an ox; f. a cow.* § 43.

פָּרָה *to be fruitful, bear fruit* (§ 44).

פְּרִי 2 *m.*, *fruit.* § 45.

פָּשַׁע *to rebel; against,* ב.

פִּשְׁעוֹ 2 *i. m.*, *rebellion, transgression.*

פֶּת 2 *i. m.*, *a morsel, bit.* § 43.

פָּתַח *to be open* (§ 44).—Hiph. *to make open, to enlarge; impf. apoc. יִפְתָּ.*

פֶּתִי 2 *m.*, *simple.* § 45.

פָּתַח *to open.* § 37.

פֶּתַח 2 *i. m.*, *an opening, door.*

מִפְתָּח 3 *m.*, *a key; an opening;* cons. מִפְתַּח. § 30 Rem.

צ

צֹאן 2 *c.*, *a flock (small cattle).*

צָבָא 1 *m.*, *a host, time of service.* Pl. *ôth.*

צָדִיק *to be righteous, just* (st. § 22).—Hiph. (Pi.) *to justify.*—

Hithp. *to justify oneself.*

צִדְקָה 2 *i. m.*, *righteousness.*

צִדְקָה 1 *f.*, *id.*

צַדִּיק *righteous, just; only mas.*

צוּר *to hunt* (§ 40).

צוּה Qal unused. Pi. צִוָּה *to command, charge.* Impf. apoc. יִצֹּ, imp. יָצוּ.—Pu. pass.

צִוָּה *f.*, *a command.*

צֶל 2 *m.*, *a shadow.* § 43.

צֶלֶם 2 *m.*, *an image, likeness.*

צָלַע *to halt, limp* (§ 37).

צֵלַע 1 *f.*, *side, rib; cons. צֵלַע, צִלָּע.* Add. Note 3 First Decl.

צָמַח *to sprout* (§ 37).—Hiph. *to make sprout.*

צָמַח 2 *i. m.*, *a sprout, branch.*

צָעַק *to cry out.* § 36.

צָפַן *to hide, lay up.*

צָפוֹן 1 *m.*, *the north.*

צִפְרֹדַע 3 *m.* (in pl.), *a frog.*

צָר 1 *adj.*, *adversary.* § 43.

ק

קָבַח *to curse* (§ 42).

קָבַץ *to collect, gather.*—Pi. *id.*

קָבַר *to bury.*—Niph. pass.

קֶבֶר 2 *i. m.*, *a grave.*

קָדַשׁ *to be holy, sacred* (st. § 22).

—Pi. *to hallow, sanctify.*—

Hiph. *id.*—Niph., Hithp. *reflexive.*

קֹדֶשׁ 1 *adj.*, *holy.*

קֹדֶשׁ 2 *m.*, *holiness, sanctuary.*

מִקְדָּשׁ 1 *m.*, *sanctuary.*

קוֹל 2 *m.*, *voice, sound.* § 41.

קוּם *to arise, stand* (§ 40 Parad.).

—Hiph. *to set up, establish.*

קָם 1 *part.*, *standing.* § 41.

מָקוֹם 1 *c.*, *a place.* Pl. *ôth.*

קוֹץ 2 *m.*, *thorns.* § 41.

קטן *to be little* (st. § 22 Parad.).

קטן 1 adj., *little* (not inflected but very common).

קטן 1 adj., *little*, *f.* קטנה (inflected form). Add. Note 5 First Decl.

קלל *to be light, despised* (§ 42, Parad.).—Pi. *to make light of, to curse*.—Hiph. *to lighten of*.

קל 1 adj., *light, swift*. § 43.

קנה *to acquire, buy, possess*. § 44.

מקנה *m., possession, property, cattle*. § 45.

קץ 2 *m., end*. § 43.

קצף *to be angry*.

קצר 1 adj., *short*.

קרא *to call, cry, read*.—Pu. *pass*.

קרא לו קין *he called him Cain*;

נקרא לו *he was called*. See § 43, p. 109.

מקרא 1 *m., an assembly*. § 38.

קרא and קרה *to befall, acc.* Ex. 38.

Inf. Cons. *f.* קראה, with prep.

לקראתה *to meet me*; לקראתה *to meet, against, the man*.

קרב *to draw near, come near* (st. § 22).—Hiph. *to bring near, to offer*.

קרוב 1 adj., *near, neighbour, relative*.

קרב 2 *i. m., inside, heart*. בקרבי *within me*; בקרב העיר *within, in the midst of, the city*.

קרן 2 *f., horn*.

קרע *to tear, rend* (§ 37).

קשת 2 *f., a bow*.

ר

ראה *to see* (§ 44).—Impf. יראה, apoc. ירא, ירא &c., but יראה 3 *m., 3 f.* יראה.—Niph. *pass., to appear*.—Hiph. *to shew, two acc.*

מראה *m., a sight, appearance, face*. § 45.

ראש 2 *m., head*; pl. ראשים. § 41.

ראשון adj., *first, former*.

רוב *to be many* (§ 42), used only in Perf. and Inf. Cons.

רב 1 adj., *great, much*; pl. *many*. § 43.

רבה *to increase, multiply* (§ 44); impf. apoc. ירב and ירב.—Hiph. *to multiply, cause to increase*.—Inf. abs. הרבה; הרבה adv. *much*.

רביעי adj., *fourth*. § 48.

רביץ *to lie down* (of beasts) (st. § 22).

מרבץ 3 *m., a stall, lair*; cons. מרבץ § 30. Rem.

רגל *to slander*.

רגל 2 *f., a foot*. du.

רדף *to pursue*.—Pi. *id.*

רוח 2 *c., breath, wind, spirit*. Pl. oth.

רום *to be high, to rise up* (§ 40).—Hiph. *to lift up*. Ex. 40.—

Hoph. *pass*.

רם 1 adj., *high, lofty*. § 41.

מרום 1 *m., height, high place*.

רוץ *to run* (§ 40).

רחב *to be broad, wide* (st. § 22).

רָחֵב 2 *m.*, *breadth*.

רָחֵב 2 *f.*, *broadway, street*. Pl. *ôth*.

רָחַם to *love* (§ 36).—Pi. רָחַם to *have mercy on*. Pu. *pass*.

רָחַץ to *wash* (§ 36).

רָחַק to *be distant, to withdraw* (§ 36).

רָחוֹק 1 *adj.*, *distant*.

רִיב to *plead, contend* (§ 40).

רִיב 2 *m.*, *contention, strife*. § 41.

מְרִיבָה *f.*, *id.*

רִיק 2 *m.*, *emptiness, vanity*.

רִיקָם *adv.*, *empty, emptily*.

רָכַב to *ride* (st. § 22).—Hiph. to *set upon a beast*.

רָמַח 2 *m.*, *a lance, spear*.

רָמַם to *tread*.

רָמַשׁ to *creep*. Part. Ex. 23.

רָמָשׁ 2 *m.*, *creeping things, coll.*

רָנָה 2 *f.*, *cry, complaint*.

רָעַב to *be hungry* (st. § 22).

רָעַב 1 *adj.*, *hungry, famished*.

רָעַב 1 *m.*, *hunger, famine*.

רָעָה to *feed, tend* (§ 44).—Part.

רָעָה *a shepherd*.

רָעָה *m.*, *a friend*; רָעָהוּ . . . אִישׁ *one . . . another*.

רָעַע to *be evil* (§ 42, st. Rem. a).

—Hiph. הָרַע to *afflict, injure*.

רַע 1 *adj.*, *evil*; *f.* רָעָה *an evil*.

רָעַשׁ to *quake* (§ 36).—Hiph. to *shake*.

רָעַשׁ 2 *m.*, *earthquake*.

רָפָא to *heal* (§ 38).—Niph. *pass*.

רָצָפָה 2 *f.*, *a coal, hot stone*.

רָקַב to *rot* (st. § 22).

רָקִיעַ 1 *m.*, *firmament*.

רָשָׁע 1 *adj.*, *wicked*.

ש

שָׁאַל to *ask* (§ 36); ל in *reference to*. שְׁאֹל *c.*, *Sheol, Hades*.

שָׁאַר to *be left, over, to remain* (Qal rare).—Hiph. to *leave over*.—Niph. *pass*.

שֵׁבֶט 2 *m.*, *rod, sceptre, tribe*.

שִׁבְעָה 2 *seven*; שְׁבִיעִי *seventh*. § 48.

שָׁבַע Qal unus.—Niph. to *swear* (§ 37).

שָׁבַר to *break*.—Niph. *pass*.—Pi. to *break in pieces*.—Part. Niph.

נִשְׁבָּר *broken*.

שָׁבַר 2 *i.*, and שָׁבַר 2 *m.*, *breach*.

שָׁבַר to *buy or sell corn*.

שָׁבַר 2 *m.*, *grain, corn*.

שָׁבַת to *rest, cease*.—Hiph. to *finish*.

שַׁבָּת 1 *c.*, *rest, sabbath*.

שָׁדַי *m.*, *almighty, generally with* אֵל *God*.

שׁוּב to *turn, return* (§ 40).—Hiph. to *restore, bring back*.

שׁוּפָר 1 *c.*, *a trumpet*. Pl. *ôth*.

שׁוּק 2 *m.*, *street*. Pl. שְׁוּקִים. § 41.

שׁוֹר 2 *m.*, *ox*. Pl. שְׁוֹרִים. § 41.

שָׁחַט to *slay, slaughter* (§ 36, Parad.).

שָׁחַר 2 *m.*, *dawn*.

שָׁחַת Qal unus.—Pi. שָׁחַת to *destroy* (§ 36).—Hiph. *id.*; to *act corruptly, to corrupt*.—Niph. *pass*.

שִׁיר 2 *m.*, *a song*; *f.* *id.* § 41.

שִׁית to *set, place* (§ 40).

שָׁכַב to *lie down* (st. § 22).

שָׁחַ to forget (§ 37).—Niph. pass.
שָׁחַל to be bereaved (of children)
(st. § 22).

שָׁכַן to dwell.—Impf. יִשְׁכֹּן.—Hiph.
to cause to dwell, place.

מִשְׁכָּן 1 m., dwelling, tabernacle.

שָׁכַר to be drunken (st. § 22).

שָׁלַח to send, stretch out.—Pi. send
away.

שֻׁלְחָן 1 c., a table.

שָׁלַךְ Qal unus.—Hiph. to cast,
cast off.—Hoph. pass.

שָׁלַם to be whole, sound (st. § 22).
—Pi. to complete, perform, pay.

שָׁלֵם 1 adj., whole, sound.

שָׁלוֹם 1 m., soundness, health, peace.

שָׁלֹשׁ 1 adj., three. § 48.

שָׁם adv., there; שָׁמָּה thither; מִשָּׁם
from there, thence.

שֵׁם 3 m., a name. Pl. שִׁמוֹת.
§ 30. 2.

שָׁמַד Qal unus.—Hiph. to destroy.
—Niph. pass.

שָׁמַיִם 1 pl., heaven, heavens.

שָׁמֵם to be desolate (§ 42). Impf.
יִשָּׁם, יִשָּׁם and יִשָּׁם.—Hiph. to
desolate.—Niph. pass.

שָׁמַע to hear, listen to, אֵל, ל, ב,
(§ 22).—Niph. pass.

שִׁמְעָה 2 m., a report.

שָׁמַר to keep, watch.—Niph. to
take heed, beware.—Hithp. to
keep oneself.

שָׁמַר 3 part., watchman.

מִשְׁמָרָה 1 m., and מִשְׁמָרָה, מִשְׁמָרָה
f., ward, watch, observance.
§ 29. 2.

שָׁמַשׁ 2 c., the sun.

שָׁנָה 1 f., a year. Pl. שָׁנִים (Poet.
ôth).

שְׁנַיִם du., two. § 48.

שֵׁנִי 1 adj., second. § 48.

שָׁעַן Qal unus.—Niph. to lean,
rest on.

שַׁעַר 2 c., a gate.

שִׁפְחָה 2 f., handmaid.

שָׁפַט to judge.—Niph. to litigate.

שָׁפַט 3 part., a judge.

מִשְׁפָּט 1 m., judgment.

שָׁפַךְ to pour out, spill.—Niph.
pass.

שָׁפַל to be low, abased (st. § 22).

שָׁקַל to weigh.—Niph. pass.

שָׁרָץ to swarm; with, acc.

שָׁרָץ 2 m., creeping things.

שָׁרַת Qal unus.—Pi. שָׁרַת to serve,
minister (§ 36).

שָׁקָה See next word.

שָׁתָה to drink (§ 44).—Impf.
apoc. יִשְׁתֵּה.—Niph. pass.—
Hiph. הִשְׁקָה to give drink, to
water.

מִשְׁקָה m. part., a cupbearer,
butler; also butlership.

מִשְׁתָּה m., a feast.

ש

שָׂבַע to be sated, satisfied (st. § 37);
with, acc.—Hiph. to satisfy; one
with—, two acc.

שָׂדֶה and שָׂדֵי 1 m., a field. § 45.

שִׁיחָה f., meditation.

שָׂם to set, place (§ 40).

שָׂכַל 2 i. m., understanding.

שָׂנֵא to hate (§ 38. st.).

שִׁפָּה 1 *f.*, *lip, edge, bank; du.*
שִׁפְתָּיִם.

שָׂרַף *to burn.*—Niph. *pass.*

שָׂרַף 1 *m.*, *a seraph.*

שָׂר 1 *m.*, *a prince, captain.* § 43.

ת

תִּבְּהָ 1 *f.*, *ark (ē firm).*

תֶּנֶךְ 2 *m.*, *midst; cons.* תוֹךְ § 41.

בְּתוֹכִי *within me.*

תּוֹלְדוֹת *pl. f., generations, history*
(see יָלַד).

תּוֹרָה *f., instruction, law (יָרָה).*

תַּחַת *prep., under, beneath, instead of.*—Suff. תַּחְתִּי. § 49.

תָּמַם *to be complete, ended* (§ 42).

—Impf. יָתַם.—Hiph. *to complete, finish.*

תָּמַם 1 *adj., complete, perfect* (§ 43).

תָּמִים 1 *adj., id.*

תָּמִיד *adv., continually.*

תָּמָר 2 *m., a palm tree.*

תְּפִלָּה *prayer.*

תָּקַע *to strike, blow* (a trumpet).

תִּרְדָּמָה *f., a deep sleep* (רָדַם).

תְּשׁוּעָה. See יָשַׁע.

PARADIGMS OF VERBS AND NOUNS.

THE REGULAR

	Qal			Niph'al
	act.	stat.		
<i>Perf. Sing.</i> 3 m.	קָטַל	כָּבַד	קָטַן	נִקְטַל
3 f.	קָטְלָהּ	כָּבְדָּהּ	קָטְנָהּ	נִקְטְלָהּ
2 m.	קָטַלְתָּ	כָּבַדְתָּ	קָטַנְתָּ	נִקְטַלְתָּ
2 f.	קָטַלְתְּ	כָּבַדְתְּ	קָטַנְתְּ	נִקְטַלְתְּ
1 c.	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי	נִקְטַלְתִּי
<i>Plur.</i> 3 c.	קָטְלוּ	כָּבְדוּ	קָטְנוּ	נִקְטְלוּ
2 m.	קָטַלְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם	נִקְטַלְתֶּם
2 f.	קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן	נִקְטַלְתֶּן
1 c.	קָטַלְנוּ	כָּבַדְנוּ	קָטַנְנוּ	נִקְטַלְנוּ
<i>Impf. Sing.</i> 3 m.	יִקְטַל	יִכְבֹּד	יִקְטֹן	יִנְקַטַּל
3 f.	תִּקְטַל	תִּכְבֹּד		תִּנְקַטַּל
2 m.	תִּקְטַלְ	תִּכְבֹּדְ		תִּנְקַטַּלְ
2 f.	תִּקְטְלִי (י)	תִּכְבְּדִי		תִּנְקַטְלִי
1 c.	אִקְטַל	אִכְבֹּד		אִנְקַטַּל (אִנְקַטְל)
<i>Plur.</i> 3 m.	יִקְטְלוּ (יז)	יִכְבְּדוּ		יִנְקַטְלוּ
3 f.	תִּקְטַלְנָהּ	תִּכְבֹּדְנָהּ		תִּנְקַטְלְנָהּ
2 m.	תִּקְטַלְוּ (יז)	תִּכְבְּדוּ		תִּנְקַטְלוּ
2 f.	תִּקְטַלְנָהּ	תִּכְבֹּדְנָהּ		תִּנְקַטְלְנָהּ
1 c.	נִקְטַל	נִכְבֹּד		נִנְקַטַּל
<i>Imp. Sing.</i> 2 m.	קְטַל (קְטַלְהּ)	כְּבֹד (כְּבֹדְהּ)		הִקְטַל (הִקְטַלְ)
2 f.	קְטְלִי (קְטַלִּי)	כְּבֹדִי		הִקְטַלִּי
<i>Plur.</i> 2 m.	קְטַלוּ	כְּבֹדוּ		הִקְטַלוּ
2 f.	קְטַלְנָהּ	כְּבֹדְנָהּ		הִקְטַלְנָהּ
<i>Jussive</i> 3 sing.	יִקְטַל	יִכְבֹּד		יִנְקַטַּל (יִנְקַטְל)
<i>vav cons. impf.</i>	וַיִּקְטַל	וַיִּכְבֹּד		וַיִּנְקַטַּל (וַיִּנְקַטְל)
<i>Cohortative</i> 1 sing.	אִקְטַלְהּ	אִכְבֹּדְהּ		אִנְקַטַּלְהּ
<i>vav cons. perf.</i>	וַיִּקְטַלְתָּ	&c.		
<i>Inf.</i>	קְטַל	כְּבֹד, כָּבַד		הִקְטַל
<i>Inf. absol.</i>	קָטוּל	כָּבוֹד		הִקְטַל, נִקְטַל
<i>Pert. act.</i>	קָטַל	כָּבַד	קָטַן	
<i>pass.</i>	קָטוּל			נִקְטַל

VERB. § 20—28.

Pi'el	Pu'al	Hithpa'el	Hiph'il	Hoph'al
קטל, קטל	קטל	התקטל - קטל	הקטיל	הקטל
קטלה	קטלה	התקטלה	הקטילה	הקטלה
קטלת	קטלת	התקטלת	הקטלת	הקטלת
קטלת	קטלת	התקטלת	הקטלת	הקטלת
קטלתי	קטלתי	התקטלתי	הקטלתי	הקטלתי
קטלו	קטלו	התקטלו	הקטילו	הקטלו
קטלתם	קטלתם	התקטלתם	הקטלתם	הקטלתם
קטלתון	קטלתון	התקטלתון	הקטלתון	הקטלתון
קטלנו	קטלנו	התקטלנו	הקטלנו	הקטלנו
יקטל	יקטל	יתקטל	יקטיל	יקטל
תקטל	תקטל	תתקטל	תקטיל	תקטל
תקטל	תקטל	תתקטל	תקטיל	תקטל
תקטלי	תקטלי	תתקטלי	תקטילי	תקטלי
אקטל	אקטל	אתקטל	אקטיל	אקטל
יקטלו	יקטלו	יתקטלו	יקטילו	יקטלו
תקטלנה	תקטלנה	תתקטלנה	תקטילנה	תקטלנה
תקטלו	תקטלו	תתקטלו	תקטילו	תקטלו
תקטלנה	תקטלנה	תתקטלנה	תקטילנה	תקטלנה
נקטל	נקטל	נתקטל	נקטיל	נקטל
קטל		התקטל	הקטיל	
קטלי		התקטלי	הקטילי	
קטלו	wanting	התקטלו	הקטילו	wanting
קטלנה		התקטלנה	הקטילנה	
יקטל	יקטל	יתקטל	יקטיל	&c.
ויקטל	ויקטל	ויתקטל	ויקטיל	
אקטלה		אתקטלה	אקטילה	
קטל	(קטל)	התקטל	הקטיל	(הקטל)
קטל, קטל	קטל	(התקטל)	הקטל	(הקטל)
מקטל		מתקטל	מקטיל	
	מקטל			מקטל

THE VERBAL SUFFIXES

Qal

<i>Perf.</i>	3 s. m.	3 s. f.	2 s. m.	2 s. f.
<i>Suff.</i>	קָטַל	קָטְלָהּ	קָטַלְתָּ	קָטַלְתְּ
s. 1 c.	קָטַלְתִּי	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ
2 m.	קָטַלְתָּ	קָטַלְתְּ	—	—
2 f.	קָטַלְתְּ	קָטַלְתְּ	—	—
3 m.	קָטַלְהוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
3 f.	קָטַלְהוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
pl. 1 c.	קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 m.	קָטַלְתֶּם	קָטַלְתֶּם	—	—
2 f.	קָטַלְתֶּם	קָטַלְתֶּם	—	—
3 m.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
3 f.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם

<i>Impf.</i>	3 s. m.	3 pl. m.	<i>Imper.</i>
<i>Suff.</i>	יִקְטֹל	יִקְטְלוּ	קָטַל
s. 1 c.	יִקְטֹלְתִּי	יִקְטֹלְתֶּם	קָטַלְתִּי
2 m.	יִקְטֹלְתָּ	יִקְטֹלְתֶּם	—
2 f.	יִקְטֹלְתְּ	יִקְטֹלְתֶּם	—
3 m.	יִקְטֹלְהוּ	יִקְטֹלְהוּ	קָטַלְהוּ
3 f.	יִקְטֹלְהוּ	יִקְטֹלְהוּ	קָטַלְהוּ
pl. 1 c.	יִקְטֹלְנוּ	יִקְטֹלְנוּ	קָטַלְנוּ
2 m.	יִקְטֹלְתֶּם	יִקְטֹלְתֶּם	—
2 f.	יִקְטֹלְתֶּם	יִקְטֹלְתֶּם	—
3 m.	יִקְטֹלְתֶּם	יִקְטֹלְתֶּם	קָטַלְתֶּם
3 f.	יִקְטֹלְתֶּם	יִקְטֹלְתֶּם	קָטַלְתֶּם

And so all parts
of impf. ending
in a Consonant.

So 2 *pl. m.*,
and 2, 3 *pl. f.*
which becomes
תִּקְטְלוּ.

The first syll. is half-
open, e. g. קָטַלְתִּי. But
see infin. cons.—In *Perf.*
2 *s. f.* sometimes follows
2 *s. m.*

REGULAR VERB. § 31.

[illegible]

It is doubtful if 1 *pl.* occurs with *n*. See Ps. 12. 8. Hos. 12. 5.

The 1 pers. has regularly verbal suff. of *obj.*; the others have nominal suff. whether of object or subject.

PE NUN VERB. § 33.

	Qal		Niph.	Hiph.	Hoph.
<i>Perf. Sing. 3 m.</i>	(נָגַשׁ)	נָפַל	נָגַשׁ	הִנָּגַשׁ	הִנָּגַשׁ
3 f.			נִגְּשָׁה	הִנָּגְּשָׁה	הִנָּגְּשָׁה
2 m.			נִגְּשָׁתָּ	הִנָּגְּשָׁתָּ	הִנָּגְּשָׁתָּ
<i>Impf. Sing. 3 m.</i>	יִגַּשׁ	יִפֹּל	יִנָּגַשׁ	יִנָּגִישׁ	יִנָּגַשׁ
3 f.	יִנָּגַשׁ	יִפֹּל	&c.	יִנָּגִישׁ	
2 m.	יִנָּגַשׁ	יִפֹּל		יִנָּגִישׁ	
2 f.	יִנָּגְּשִׁי	יִפֹּלִי		יִנָּגִישִׁי	
1 c.	אֶנָּגַשׁ	אֶפֹּל		אֶנָּגִישׁ	
<i>Plur. 3 m.</i>	יִנָּגְּשׁוּ	יִפֹּלוּ		יִנָּגִישׁוּ	
3 f.	יִנָּגְּשׁוּנָה	יִפֹּלְנָה		יִנָּגִישׁוּנָה	
2 m.	יִנָּגְּשׁוּ	יִפֹּלוּ		יִנָּגִישׁוּ	
2 f.	יִנָּגְּשׁוּנָה	יִפֹּלְנָה		יִנָּגִישׁוּנָה	
1 c.	נִגְּשׁוּ	נִפְּלוּ		נִגְּשׁוּ	
<i>Imp. Sing. 2 m.</i>	גַּשׁ (נָגַשׁהּ)	נָפַל	הִנָּגַשׁ	הִנָּגִישׁ	
2 f.	נָגְּשִׁי	נָפְּלִי	הִנָּגְּשִׁי	הִנָּגִישִׁי	
<i>Plur. 2 m.</i>	גַּשׁוּ	נָפְּלוּ	הִנָּגְּשׁוּ	הִנָּגִישׁוּ	wanting
2 f.	נָגְּשׁוּנָה	נָפְּלְנָה	הִנָּגְּשׁוּנָה	הִנָּגִישׁוּנָה	
<i>Juss. 3 sing.</i>				יִנָּגֶשׁ	
<i>vav cons. impf.</i>				וַיִּנָּגֶשׁ	
<i>Cohort. 1 sing.</i>	אֶנָּגְּשָׁה			אֶנָּגִישָׁה	
<i>vav cons. perf.</i>	וַנָּגְּשָׁתָּ				
<i>Inf.</i>	נָגְּשָׁתָּ	נָפַל	הִנָּגַשׁ	הִנָּגִישׁ	הִנָּגַשׁ
<i>Inf. absol.</i>	נָגַשׁ	נָפַל	הִנָּגַשׁ	הִנָּגִישׁ	הִנָּגַשׁ
<i>Part. act.</i>	נֹגֵשׁ	נֹפֵל	נֹגֵשׁ	מִנָּגִישׁ	
<i>pass.</i>	נִגְּשָׁה	—			נִגְּשָׁה

PE NUN VERB. § 33.

	Qal	Niph.	Hoph.
<i>Perf. Sing.</i> 3 m.	נָתַן	נָתַן	נִלְקַח, נִתָּן
3 f.	נָתְנָה	נָתְנָה	
2 m.	נָתַתָּה	נָתַתָּה	
2 f.	נָתַתְּ	&c.	
1 c.	נָתַתִּי		
<i>Plur.</i> 3 c.	נָתַנוּ		
2 m.	נָתַתֶּם		
2 f.			
1 c.	נָתַנּוּ		
<i>Impf. Sing.</i> 3 m.	יִתֵּן	יִקַּח	יִלָּקַח, יִתָּן
3 f.	תִּתֵּן	תִּקַּח	
2 m.	תִּתֶּן	תִּקַּח	
2 f.	תִּתְּנִי	תִּקְחִי	
1 c.	אֶתֵּן, תִּתְּנָה	אֶקַּח	
<i>Plur.</i> 3 m.	יִתְּנוּ	יִקְחוּ	
3 f.			
2 m.	תִּתְּנוּ	תִּקְחוּ	
2 f.			
1 c.	נִתֵּן	נִקַּח	
<i>Imp. Sing.</i> 2 m.	תֵּן, תִּתְּנָה	קַח, קְחָה	
2 f.	תְּנִי	קַחִי	
<i>Plur.</i> 2 m.	תְּנוּ	קַחוּ	
2 f.			
<i>Juss.</i> 3 sing.	יִתֵּן	יִקַּח	
<i>vav cons. impf.</i>	וַיִּתֵּן	וַיִּקַּח	
<i>Inf.</i>	לִיתֵן, לִתְּנָה (נָתַן)	לִקַּח, לִקְחָה	לִלָּקַח, לִתָּן
<i>Inf. abs.</i>	נָתֹן	לִקְחוֹ	לִתְּנוֹ
<i>Part. act.</i>	נֹתֵן	לֹקֵחַ	
<i>pass.</i>	נִתֵּן	לִקְחוֹ	נִתָּן

PE GUTTURAL

	Qal		Niph.
	act.	stat.	
<i>Perf. Sing.</i> 3 m.	קָתַם	קָתַם	נִקְתַּם
3 f.	קָתְדָה		נִקְתְּדָה
2 m.	קָתַדְתָּ		נִקְתְּדַתָּ
2 f.	קָתַדְתְּ		נִקְתְּדַתְּ
1 c.	קָתַדְתִּי		נִקְתְּדַתִּי
<i>Plur.</i> 3 c.	קָתְדוּ		נִקְתְּדוּ
2 m.	קָתַדְתֶּם		נִקְתְּדַתֶּם
2 f.	קָתַדְתֶּן		נִקְתְּדַתֶּן
1 c.	קָתַדְנִי		נִקְתְּדַנִּי
<i>Impf. Sing.</i> 3 m.	יִקְתַּם	יִקְתַּם	יִקְתַּם
3 f.	תִּקְתְּדָה	תִּקְתְּדָה	תִּקְתְּדָה
2 m.	תִּקְתְּדָה	תִּקְתְּדָה	תִּקְתְּדָה
2 f.	תִּקְתְּדַתְּ	תִּקְתְּדַתְּ	תִּקְתְּדַתְּ
1 c.	אֶקְתְּדָה	אֶקְתְּדָה	אֶקְתְּדָה
<i>Plur.</i> 3 m.	יִקְתְּדוּ	יִקְתְּדוּ	יִקְתְּדוּ
3 f.	תִּקְתְּדַנָּה	תִּקְתְּדַנָּה	תִּקְתְּדַנָּה
2 m.	תִּקְתְּדוּ	תִּקְתְּדוּ	תִּקְתְּדוּ
2 f.	תִּקְתְּדַנָּה	תִּקְתְּדַנָּה	תִּקְתְּדַנָּה
1 c.	נִקְתְּדָה	נִקְתְּדָה	נִקְתְּדָה
<i>Imp. Sing.</i> 2 m.	קְתַד	קְתַד	קְתַד
2 f.	קְתַדִּי	קְתַדִּי	קְתַדִּי
<i>Plur.</i> 2 m.	קְתַדוּ	קְתַדוּ	קְתַדוּ
2 f.	קְתַדְנָה	קְתַדְנָה	קְתַדְנָה
<i>Juss.</i> 3 sing.			
<i>vav cons. impf.</i>	וַיִּקְתְּדָה	וַיִּקְתְּדָה	
<i>Cohort.</i> 1 sing.	אֶקְתְּדָה		
<i>vav cons. perf.</i>	וַיִּקְתְּדָה		
<i>Inf.</i>	קְתַד		קְתַד
<i>Inf. absot.</i>	קְתַדִּי		קְתַדִּי
<i>Pert. act.</i>	קְתַדִּי		קְתַדִּי
<i>pass.</i>	קְתַדִּי		קְתַדִּי

VERB. § 34.

PE 'ALEPH. § 35

[illegible]

'AYIN GUTTURAL

	Qal	Niph'al
<i>Perf. Sing.</i> 3 m.	שָׁחַט (נָחַם)	נִשְׁחַט נָחַם
3 f.	שָׁחַטָה	נִשְׁחַטָה
2 m.	שָׁחַטְתָּ	נִשְׁחַטְתָּ
2 f.	שָׁחַטְתְּ	נִשְׁחַטְתְּ
1 c.	שָׁחַטְתִּי	נִשְׁחַטְתִּי
<i>Plur.</i> 3 c.	שָׁחַטוּ	נִשְׁחַטוּ
2 m.	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם
2 f.	שָׁחַטְתֶּן	נִשְׁחַטְתֶּן
1 c.	שָׁחַטְנִי	נִשְׁחַטְנִי
<i>Impf. Sing.</i> 3 m.	יִשְׁחַט	יִנְחַם יִשְׁחַט
3 f.	תִּשְׁחַט	תִּנְחַם תִּשְׁחַט
2 m.	תִּשְׁחַט	תִּנְחַם תִּשְׁחַט
2 f.	תִּשְׁחַטִּי	תִּנְחַםִּי תִשְׁחַטִּי
1 c.	אֶשְׁחַט	אֶנְחַם אֶשְׁחַט
<i>Plur.</i> 3 m.	יִשְׁחַטוּ	יִנְחַמוּ יִשְׁחַטוּ
3 f.	תִּשְׁחַטְנָה	תִּנְחַמוּנָה תִשְׁחַטְנָה
2 m.	תִּשְׁחַטוּ	תִנְחַמוּ תִשְׁחַטוּ
2 f.	תִּשְׁחַטְנָה	תִנְחַמוּנָה תִשְׁחַטְנָה
1 c.	נִשְׁחַט	נִנְחַם נִשְׁחַט
<i>Imp. Sing.</i> 2 m.	שָׁחַט	הִנְחַם הִשְׁחַט
2 f.	שָׁחַטִּי	הִנְחַםִּי הִשְׁחַטִּי
<i>Plur.</i> 2 m.	שָׁחַטוּ	הִנְחַמוּ הִשְׁחַטוּ
2 f.	שָׁחַטְנָה	הִנְחַמוּנָה הִשְׁחַטְנָה
<i>Juss.</i> 3 sing.	יִשְׁחַט	&c.
<i>vav cons. impf.</i>	וַיִּשְׁחַט	&c.
<i>impf. with su tj.</i>	יִשְׁחַטְנִי	&c.
<i>Inf.</i>	שָׁחַט	הִנְחַם הִשְׁחַט
<i>Inf. absol.</i>	שָׁחַט	נִשְׁחַט
<i>Part. act.</i>	שָׁחַט	נִשְׁחַט נָחַם
<i>pass.</i>	שָׁחֻט	

Pi'el		Pu'al		Hithp.	
נָחַם	פָּרַךְ	נָחַם	פָּרַךְ	הִתְנַחֵם	הִתְפָּרַךְ
	פָּרְכָה		פָּרְכָה		הִתְפָּרְכָה
	פָּרַכְתָּ		פָּרַכְתָּ		הִתְפָּרַכְתָּ
	פָּרַכְתָּ		פָּרַכְתָּ		הִתְפָּרַכְתָּ
	פָּרַכְתִּי		פָּרַכְתִּי		הִתְפָּרַכְתִּי
	פָּרְכוּ		פָּרְכוּ		הִתְפָּרְכוּ
	פָּרַכְתֶּם		פָּרַכְתֶּם		הִתְפָּרַכְתֶּם
	פָּרַכְתֶּן		פָּרַכְתֶּן		הִתְפָּרַכְתֶּן
	פָּרַכְנוּ		פָּרַכְנוּ		הִתְפָּרַכְנוּ
יָנַחַם	יָפַרְךָ	יָנַחַם	יָפַרְךָ	יִתְנַחֵם	יִתְפָּרַךְ
	תִּפְּרָךְ		תִּפְּרָךְ		תִּתְפָּרַךְ
	תִּפְּרָךְ		תִּפְּרָךְ		תִּתְפָּרַךְ
	תִּפְּרָכִי		תִּפְּרָכִי		תִּתְפָּרָכִי
	אִפְּרָךְ		אִפְּרָךְ		אִתְפָּרַךְ
	יִפְּרְכוּ		יִפְּרְכוּ		יִתְפָּרְכוּ
	תִּפְּרַכְנָה		תִּפְּרַכְנָה		תִּתְפָּרַכְנָה
	תִּפְּרְכוּ		תִּפְּרְכוּ		תִּתְפָּרְכוּ
	תִּפְּרַכְנָה		תִּפְּרַכְנָה		תִּתְפָּרַכְנָה
	נִפְּרָךְ		נִפְּרָךְ		נִתְפָּרַךְ
נָחַם	פָּרַךְ			הִתְנַחֵם	הִתְפָּרַךְ
	פָּרְכִי				הִתְפָּרְכִי
	פָּרְכוּ				הִתְפָּרְכוּ
	פָּרַכְנָה				הִתְפָּרַכְנָה

נחם	פָּרַדְ	נחם
פָּרַדְ		פָּרַדְ
מִנְחָם		מִתְנַחֵם
מִבְרָךְ		מִנְחָם

LAMED GUTTURAL

	Qal	Niph.	Pi'el
<i>Perf. Sing.</i> 3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח
3 f.	שָׁלְחָה	נִשְׁלַחְהָ	שִׁלְּחָהּ
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ
1 c.	שָׁלַחְתִּי	&c.	&c.
<i>Plur.</i> 3 c.	שָׁלְחוּ		
2 m.	שָׁלַחְתֶּם		
2 f.	שָׁלַחְתֶּן		
1 c.	שָׁלַחְנוּ		
<i>Impf. Sing.</i> 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח
<i>Plur.</i> 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
2 m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
<i>Imp. Sing.</i> 2 m.	שְׁלַח	הִשְׁלַח	שְׁלַח
2 f.	שְׁלַחִי	הִשְׁלַחִי	
<i>Plur.</i> 2 m.	שְׁלַחוּ	הִשְׁלַחוּ	
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	
<i>Juss.</i> 3 sing.			
<i>vav cons. impf.</i>			
<i>impf. with suff.</i>	יִשְׁלַחֲנִי	&c.	
<i>Inf.</i>	שְׁלַח	הִשְׁלַח	שְׁלַח
<i>Inf. absol.</i>	שְׁלַח־	נִשְׁלַח־	שְׁלַח־
<i>Part. act.</i>	שֹׁלֵחַ	נִשְׁלָחַת	מְשַׁלֵּחַ
<i>pass.</i>	שְׁלֻחַת		

VERBS. § 37.

Pu'al	Hithp.	Hiph.	Hoph.
שָׁלַח	הִשְׁתַּלַּח	הִשְׁלַח	הִשְׁלַח
שִׁלְחָה	הִשְׁתַּלַּחְהוּ	הִשְׁלִיחוּהָ	הִשְׁלַחְהָ
שִׁלְחָהּ	הִשְׁתַּלַּחְתָּהּ	הִשְׁלַחְתָּהּ	הִשְׁלַחְתָּהּ
שִׁלְחָתָּהּ	הִשְׁתַּלַּחְתָּהּ	הִשְׁלַחְתָּהּ	הִשְׁלַחְתָּהּ
&c.	&c.	הִשְׁלַחְתִּי	&c.
		הִשְׁלִיחוּ	
		הִשְׁלַחְתֶּם	
		הִשְׁלַחְתָּן	
		הִשְׁלַחְנִי	
יִשְׁלַח	יִשְׁתַּלַּח	יִשְׁלַח	יִשְׁלַח
		תִּשְׁלַח	
		תִּשְׁלַחְךָ	
		תִּשְׁלַחְתִּי	
		אִשְׁלַח	
		יִשְׁלַחוּ	
		תִּשְׁלַחְנָה	
		תִּשְׁלַחוּ	
		תִּשְׁלַחְנָה	
		נִשְׁלַח	
	הִשְׁתַּלַּח	הִשְׁלַח	
wanting		הִשְׁלִיחוּ	wanting
		הִשְׁלִיחוּ	
		הִשְׁלַחְנִי	
		הִשְׁלַחְנִי	
		יִשְׁלַח	
		וַיִּשְׁלַח	
	הִשְׁתַּלַּח	הִשְׁלַח	
		הִשְׁלַח	הִשְׁלַח
	מִיִּשְׁתַּלַּח	מִיִּשְׁלַח	
מִיִּשְׁלַח			מִיִּשְׁלַח

LAMED 'ALEPH

	Qal		Niph.
<i>Perf. Sing.</i> 3 m.	לָמַד	לָמַד	לָמַד
3 f.	לָמַדָּה	לָמַדָּה	לָמַדָּה
2 m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
2 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
1 c.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
<i>Plur.</i> 3 c.	לָמַדוּ	לָמַדוּ	לָמַדוּ
2 m.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 f.	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן
1 c.	לָמַדְנוּ	לָמַדְנוּ	לָמַדְנוּ
<i>Impf. Sing.</i> 3 m.	יִלְמַד	&c.	יִלְמַד
3 f.	תִּלְמַד		תִּלְמַד
2 m.	תִּלְמַד		תִּלְמַד
2 f.	תִּלְמַדִּי		תִּלְמַדִּי
1 c.	אִלְמַד		אִלְמַד
<i>Plur.</i> 3 m.	יִלְמְדוּ		יִלְמְדוּ
3 f.	תִּלְמְדְנָה		תִּלְמְדְנָה
2 m.	תִּלְמְדוּ		תִּלְמְדוּ
2 f.	תִּלְמְדְנָה		תִּלְמְדְנָה
1 c.	נִלְמַד		נִלְמַד
<i>Imp. Sing.</i> 2 m.	לִמַּד		הִלְמַד
2 f.	לִמַּדִּי		הִלְמַדִּי
<i>Plur.</i> 2 m.	לִמְדוּ		הִלְמְדוּ
2 f.	לִמְדְנָה		הִלְמְדְנָה
<i>Juss.</i> 3 sing.			
<i>vav cons. impf.</i>			
<i>vav cons. perf.</i>	וַיִּלְמַד		&c.
<i>impf. with suff.</i>	יִלְמַדִּי		
<i>Inf.</i>	לִמֹּד		הִלְמֹד
<i>Inf. absol.</i>	לִמְדוֹ		נִלְמְדוֹ
<i>Part. act.</i>	לֹמֵד	לֹמֵד	נִלְמֵד
<i>pass.</i>	לִמְדוֹ		

PE YOD AND PE

	Verbs פ"י.			
	Qal			Niph.
<i>Perf. Sing.</i> 3 m.	יָשַׁב	יָרָא	יָרַשׁ	נִשְׁבַּח
3 f.				נִשְׁבְּחָה
2 m.				נִשְׁבַּחְתָּ
2 f.				&c.
1 c.				
<i>Plur.</i> 3 c.				
2 m.				
2 f.				
1 c.				
<i>Impf. Sing.</i> 3 m.	יֹשֵׁב	יִירָא	יִירַשׁ	יִנְשְׁבַח
3 f.	תֹּשֵׁב			תִּנְשְׁבַח
2 m.	תֹּשֵׁב			תִּנְשְׁבַח
2 f.	תִּשְׁבְּכִי			תִּנְשְׁבְּכִי
1 c.	אֵשֵׁב			אִנְשֵׁב
<i>Plur.</i> 3 m.	יֹשְׁבוּ			יִנְשְׁבוּ
3 f.	תִּשְׁבְּנָה			תִּנְשְׁבְּנָה
2 m.	תֹּשְׁבוּ			תִּנְשְׁבוּ
2 f.	תִּשְׁבְּנָה			תִּנְשְׁבְּנָה
1 c.	נֵשֵׁב			נִנְשֵׁב
<i>Imp. Sing.</i> 2 m.	שֵׁב (שְׁבָה)	יָרָא	רַשׁ (רֵשׁ)	הִנְשֵׁב
2 f.	שְׁבִי			הִנְשְׁבִי
<i>Plur.</i> 2 m.	שְׁבוּ			הִנְשְׁבוּ
2 f.	שְׁבְנָה			הִנְשְׁבְנָה
<i>Juss.</i> 3 sing.				
<i>vav cons. impf.</i>	וַיֹּשֵׁב		וַיִּירַשׁ	
<i>Cohort.</i> 1 sing.	אֲשַׁבְּחָה			
<i>Impf. in a with suff.</i>	יֹדְעִנִי	<i>Imper.</i> דַּעְהוּ		
<i>Inf. cons.</i>	שָׁבַח	יָרָא	רַשֵׁחַ	הִנְשֵׁב
abs.	רְשׁוּב		יִרְשֵׁחַ	
<i>Pert. act.</i>	יֹשֵׁב	יָרָא	יִרַשׁ	נִשְׁבַּח
<i>pass.</i>	רְשׁוּב		יִרְשֵׁחַ	

VAV VERBS. § 39.

		Verbs פ'.		Verbs assimilating.		
Hiph.	Hoph.	Qal	Hiph.	Qal	Niph.	Hiph.
הוֹשִׁיב	הוֹשֵׁב	יָנַק	הִינִיק	יָצַח	נָצַח	הִצִּיחַ
הוֹשִׁיבָה	הוֹשֵׁבָה		הִינִיקָה	יָצַק		
הוֹשִׁיבֶת	הוֹשֵׁבֶת		הִינִיקֶת			
&c.	&c.		&c.			
יֹושֵׁב	יֹושֵׁב	יִנָּק	יִינִיק	יָצַח		יָצִיחַ
הוֹשִׁיב		תִּינָק	תִּינִיק	יָצַק		
הוֹשִׁיב		תִּינָק	תִּינִיק			
הוֹשִׁיבִי		תִּינָקִי	תִּינִיקִי			
&c.		אִינָק	אִינִיק			
		יִינָקוּ	יִינִיקוּ			
		תִּינָקְנָה	תִּינִיקְנָה			
		תִּינָקוּ	תִּינִיקוּ			
		תִּינָקְנָה	תִּינִיקְנָה			
		נִינָק	נִינִיק			
הוֹשֵׁב			הִינָק			
הוֹשִׁיבִי			הִינִיקִי			
הוֹשִׁיבוּ			הִינִיקוּ			
הוֹשִׁיבֶנּוּ			הִינִיקְנָה			
יֹושֵׁב			יִינָק			יָצַח
יֹושֵׁב			יִינִיק			
הוֹשִׁיב	הוֹשֵׁב		הִינִיק			
הוֹשֵׁב			הִינָק			
מוֹשִׁיב		יֹונָק	מִינִיק			מִצִּיחַ
	מוֹשֵׁב	יֹונָק				

'AYIN VAV AND

Qal

	act.	stat.	
<i>Perf. Sing.</i> 3 m.	קָם	בָּרַח	בָּרַח
3 f.	קָמָה	בָּרְחָה	בָּרְחָה
2 m.	קָמַתָּ	בָּרַחְתָּ	בָּרַחְתָּ
2 f.	קָמַתְּ	בָּרַחְתְּ	&c.
1 c.	קָמַתִּי	בָּרַחְתִּי	
<i>Plur.</i> 3 c.	קָמוּ	בָּרוּחַ	
2 m.	קָמַתֶּם	בָּרַחְתֶּם	
2 f.	קָמַתְן	בָּרַחְתְּן	
1 c.	קָמַנּוּ	בָּרַחוּ	
<i>Impf. Sing.</i> 3 m.	יָקוּם	יִבְרַח	יִבְרַח
3 f.	תָּקוּם	תִּבְרַח	תִּבְרַח
2 m.	תָּקוּם	תִּבְרַח	תִּבְרַח
2 f.	תָּקוּמִי	תִּבְרַחִי	תִּבְרַחִי
1 c.	אָקוּם	אִבְרַח	אִבְרַח
<i>Plur.</i> 3 m.	יָקוּמוּ	יִבְרוּחַ	יִבְרוּחַ
3 f.	תָּקוּמֶינָה	תִּבְרַחְנָה	תִּבְרַחְנָה
2 m.	תָּקוּמוּ	תִּבְרוּחַ	תִּבְרוּחַ
2 f.	תָּקוּמֶינָה	תִּבְרַחְנָה	תִּבְרַחְנָה
1 c.	נָקוּם	נִבְרוּחַ	נִבְרוּחַ
<i>Imp. Sing.</i> 2 m.	קוּם חֲרֻמָּה	בֹּרַח	בֹּרַח
2 f.	קוּמִי	בֹּרַחִי	בֹּרַחִי
<i>Plur.</i> 2 m.	קוּמוּ	בֹּרוּחַ	בֹּרוּחַ
2 f.	קֻמְנָה	בִּשְׁנָה	
<i>Juss.</i> 3 sing.	יָקֻם		יָבֻחַ
<i>vav cons. impf.</i>	וַיָּקֻם		וַיִּבְרַח
<i>Cohort.</i> 1 sing.	אָקוּמָה		אִבְרַחָה
<i>vav cons. perf.</i>	וַקָּמַתָּ		וַבָּרַחְתָּ
<i>Inf.</i>	קוּם	מוּחַ	בֹּרַח
<i>Inf. abs.</i>	קוּם	מוּחַ	בֹּרַח
<i>Part. act.</i>	קָמָה	מָחַ	בָּרַח
<i>pass.</i>	קוּמָה		בֹּרַח

YOD VERBS. § 40.

Niph.	Hiph.	Hoph.
נָקוּם	הִקִּים	הוּקַם
נִקְוְמָה	הִקְיֵמָה	הוּקְמָה
נִקְוִמְתָּ	הִקְיִמְתָּ	הוּקְמִיתָ
נִקְוִמְתָּ	הִקְיִמְתָּ	הוּקְמִיתָ
נִקְוִמְתִּי	הִקְיִמְתִּי	הוּקְמִיתִי
נִקְוִמוּ	הִקְיִמוּ	הוּקְמוּ
נִקְוִמְתֶּם	הִקְיִמְתֶּם	הוּקְמִיתֶם
נִקְוִמְתֶּן	הִקְיִמְתֶּן	הוּקְמִיתֶן
נִקְוִמוּנִי	הִקְיִמוּנִי	הוּקְמוּנִי
יָקוּם	יָקִים	יֻקַּם
תִּקְוִם	תִּקְיֵם	תֻּקַּם
תִּקְוִם	תִּקְיֵם	תֻּקַּם
תִּקְוִמִי	תִּקְיִמִי	תֻּקְמִי
אָקוּם	אָקִים	אֻקַּם
יִקְוִמוּ	יִקְיִמוּ	יֻקְמוּ
תִּקְוִמְנָה	תִּקְיִמְנָה	תֻּקְמְנָה
תִּקְוִמוּ	תִּקְיִמוּ	תֻּקְמוּ
תִּקְוִמְנָה	תִּקְיִמְנָה	תֻּקְמְנָה
נָקוּם	נָקִים	נֻקַּם
הָקוּם	הָקִים	הֻקַּם
הָקוּמִי	הָקִימִי	הֻקְמִי
הָקוּמוּ	הָקִימוּ	הֻקְמוּ
הָקִימְנָה	הָקִימְנָה	הֻקְמְנָה
	יָקִים	
	יֻקַּם	
	אָקִימָה	
	וְהִקְיִמְתָּ	
הָקוּם	הָקִים	הֻקַּם
הָקוּם	הָקִים	
נָקוּם	מָקִים	
f. נִקְוִמְתָּ	f. מִקְיֵמָה	מֻקַּם

Forms of Intens.

Act.	Pass.	Reflex.
קָיִים		הִתְקַיֵּים
קוֹיִים	קוֹיִים	הִתְקוֹיִים
קָיִים	קָיִים	הִתְקָיִים

like *Pi'el* &c. of the
Regular Verb.

VERBS DOUBLE

Qal

	<i>act.</i>		<i>stat.</i>	
<i>Perf. Sing.</i> 3 m.	קָבַב (קִבֵּב)		קָל	מִל
3 f.	קָבְבָהּ (קִבְּבָהּ)		קָלָהּ	&c.
2 m.	קָבַחְתָּ		קָלַחְתָּ	
2 f.	קָבַחְתְּ		קָלַחְתְּ	
1 c.	קָבַחְתִּי		קָלַחְתִּי	
<i>Plur.</i> 3 c.	קָבְבוּ (קִבְּבוּ)		קָלוּ	
2 m.	קָבַחוּם		קָלוּתָם	
2 f.	קָבַחוּן		קָלוּתָן	
1 c.	קָבַחוֹנִי		קָלוֹנוֹנִי	
<i>Impf. Sing.</i> 3 m.	יָסַב	יָסַב	יָקַל	יָמַל
3 f.	תָּסַב	תָּסַב	תָּקַל	תָּמַל
2 m.	תָּסַבְתָּ	תָּסַבְתָּ	תָּקַלְתָּ	תָּמַלְתָּ
2 f.	תָּסַבְתְּ	תָּסַבְתְּ	תָּקַלְתְּ	תָּמַלְתְּ
1 c.	אָסַב	אָסַב	אָקַל	אָמַל
<i>Plur.</i> 3 m.	יָסַבוּ	יָסַבוּ	יָקַלוּ	יָמַלוּ
3 f.	תָּסַבְנָה	תָּסַבְנָה	תָּקַלְנָה	תָּמַלְנָה
2 m.	תָּסַבְתֶּם	תָּסַבְתֶּם	תָּקַלְתֶּם	תָּמַלְתֶּם
2 f.	תָּסַבְתֶּן	תָּסַבְתֶּן	תָּקַלְתֶּן	תָּמַלְתֶּן
1 c.	נָסַבְתִּי	נָסַבְתִּי	נָקַלְתִּי	נָמַלְתִּי
<i>Imp. Sing.</i> 2 m.	סַב			
2 f.	סַבִּי			
<i>Plur.</i> 2 m.	סַבוּ			
2 f.	סַבְיָנָה			
<i>Juss.</i> 3 sing.	יָסַב	יָסַב	יָקַל	&c.
<i>vav cons. impf.</i>	וַיָּסַב	וַיָּסַב	וַיָּקַל	
<i>Cohort.</i> 1 sing.	אָסַבְהָ	אָסַבְהָ	&c.	
<i>vav cons. perf.</i>	וַסַּבְתָּ			
<i>Inf.</i>	סַב		קַל	קַל
<i>Inf. absol.</i>	סַבֵּב		קַלֵּל	
<i>Pert. act.</i>	סַבֵּב		קַלֵּל	
<i>pass.</i>	סַבֵּבִי			

AYIN. § 42.

Niph.	Hiph.	Hoph.
נָסַב	הִסָּב	הוּסַב
נִסְבָּה	הִסְבֵּה	הוּסְבָה
נִסְבוֹת	הִסְבוֹת	הוּסְבוֹת
נִסְבוֹת	הִסְבוֹת	&c.
נִסְבוֹתִי	הִסְבוֹתִי	
נִסְבִּי	הִסְבִּי	
נִסְבוֹתֶם	הִסְבוֹתֶם	
נִסְבוֹתֶיךָ	הִסְבוֹתֶיךָ	
נִסְבוֹנִי	הִסְבוֹנִי	
יָסַב	יָסַב יָסַב יָסַב	יָסַב יָסַב יָסַב
תָּסַב	תָּסַב	&c.
תָּסַב	תָּסַב	
תָּסַבִּי	תָּסַבִּי	
אָסַב	אָסַב	
יָסַבִּי	יָסַבִּי	
תִּסְבֵּינָה	תִּסְבֵּינָה	
תִּסְבִּי	תִּסְבִּי	
תִּסְבֵּינָה	תִּסְבֵּינָה	
נָסַב	נָסַב	
הָסַב	הָסַב	
הָסַבִּי	הָסַבִּי	
הָסַבִּי	הָסַבִּי	
הִסְבִּינָה	הִסְבִּינָה	
	יָסַב	
	וְיָסַב	
הָסַב	הָסַב	חָוִסַב
הָסַבִּי	הָסַבִּי	
מִסְבָּה נָסַב נִסְבָּה	מִסְבָּה	מִסְבָּה
		מִסְבָּה

Forms of Intens.

Act.	Pass.	Reflex.
קָלַל	קָלַל	הִתְקַלַּל
קוֹלַל	קוֹלַל	הִתְקוֹלַל
קָלְקַל	קָלְקַל	הִתְקָלְקַל

like *Pi'el* &c. in the
Regular Verb.

LAMED HE (LAM. YOD)

	Qal	Niph.	Pi'el	Pu'al
<i>Perf. Sing.</i> 3 m.	בָּלָה	נִבְלָה	בָּלָה	בָּלָה
3 f.	בָּלְתָה	נִבְלְתָה	בָּלְתָה	בָּלְתָה
2 m.	בָּלִיתָ	נִבְלִיתָ	בָּלִיתָ	בָּלִיתָ
2 f.	בָּלִיתְ	&c. נִבְלִיתְ	&c.	&c.
1 c.	בָּלִיתִי	נִבְלִיתִי		
<i>Plur.</i> 3 c.	בָּלוּ	נִבְלוּ		
2 m.	בָּלִיתֶם	נִבְלִיתֶם		
2 f.	בָּלִיתֶן	נִבְלִיתֶן		
1 c.	בָּלִינוּ	נִבְלִינוּ		
<i>Impf. Sing.</i> 3 m.	יִבְלֶה	יִבְלֶה	יִבְלֶה	יִבְלֶה
3 f.	תִּבְלֶה	תִּבְלֶה		
2 m.	תִּבְלֶה	תִּבְלֶה		
2 f.	תִּבְלִי	תִּבְלִי		
1 c.	אִבְלֶה	אִבְלֶה		
<i>Plur.</i> 3 m.	יִבְלוּ	יִבְלוּ		
3 f.	תִּבְלִינָה	תִּבְלִינָה		
2 m.	תִּבְלוּ	תִּבְלוּ		
2 f.	תִּבְלִינָה	תִּבְלִינָה		
1 c.	נִבְלֶה	נִבְלֶה		
<i>Imp. Sing.</i> 2 m.	בָּלֶה	הִבְלֶה	בָּלֶה	—
2 f.	בָּלִי	הִבְלִי		
<i>Plur.</i> 2 m.	בָּלוּ	הִבְלוּ		
2 f.	בָּלִינָה	הִבְלִינָה		
<i>Juss.</i> 3 sing. m.	&c. יִבְלֶה	יִבְלֶה	יִבְלֶה	
<i>vav cons. impf.</i>	&c. וַיִּבְלֶה			
<i>vav cons. perf.</i>	וַיִּבְלֶה	וַיִּבְלֶה		
<i>Inf.</i>	בָּלוֹת	הִבְלוֹת	בָּלוֹת	בָּלוֹת
<i>Inf. absol.</i>	בָּלָה	נִבְלָה	בָּלָה	בָּלָה
<i>Pert. act.</i>	בָּלָה —	נִבְלָה	מִבְלָה	
<i>pass.</i>	בָּלוּיָה	בָּלוּיָה		מִבְלָה
<i>stat.</i>	קָשָׁה —	קָשָׁה		

AND VAV) VERBS. § 44.

Hithp.	Hiph.	Hoph.	Suffixes.
הִתְגַּלָּה	הִגְלָה	הֻגְלָה	<i>Perf. Sing.</i> 1 c. גָּלַיְתִי
הִתְגַּלְתָּה	הִגְלַתָּה	הֻגְלַתָּה	2 m. גָּלְתָּךְ
הִתְגַּלְתִּי	הִגְלַתִּי	הֻגְלַתִּי	2 f. גָּלְתְּךָ
			3 m. גָּלְתָּהּ
			3 f. גָּלְתְּהָ
			<i>Plur.</i> 1 c. גָּלַנִּי
			2 m. —
			2 f. —
			3 m. גָּלְתֶּם
			3 f. —
יִתְגַּלָּה	יִגְלָה	יֻגְלָה	<i>Impf. Sing.</i> 1 c. יִגְלִי
			2 m. יִגְלְךָ
			2 f. יִגְלְתְּךָ
			3 m. יִגְלֶהּ
			3 f. יִגְלֶתְהָ
			<i>Plur.</i> 1 c. יִגְלִנִּי
			2 m. —
			2 f. —
			3 m. יִגְלֶם
			3 f. —
הִתְגַּלָּה — גַּל	הִגְלָה הֶגֶל	—	<i>Imp. Sing.</i> 1 c. גָּלִי
			3 m. גָּלְתָּהּ
			3 f. גָּלְתְּהָ
			<i>Plur.</i> 1 c. גָּלִנִּי
			3 m. גָּלְתֶּם
יִתְגַּל	יִגְלֶה	—	
הִתְגַּלּוּת	הִגְלוּת	הֻגְלוּת	
הִתְגַּלָּה	הִגְלָה	הֻגְלָה	
מִתְגַּלָּה	מִגְלָה	מִגְלָה	
		מִגְלָה	

TABLE OF MORE COMMON NOMINAL FORMS.

I. FORMS FROM QAL, CHIEFLY PARTICIPIAL.

- 1) $\bar{a}—\bar{a}$ (a—a), קָטַל 1; adj. of quality, though also noun יָשָׁר *upright*, דָּבָר *word*.
- 2) $\bar{a}—\bar{e}$ (a—i), קָטַל 1; part. of Stat. verb, adj. of quality, זָקֵן *old*.
- 3) $\bar{a}—\bar{o}$ (a—u), קָטַל, קָטוּל 1; part. of Stat. verb, adj. of quality, קָטַן *little*, גָּדוֹל *great*, יָרָא *fearing*.
- 4) $\bar{e}—\bar{a}$ (i—a), קָטַל 1; less common nominal form, לֵבָב *heart*.

With pure-long vowel in Second Syll.—

- 5) $\bar{a}—\hat{u}$ (a—û), קָטוּל 1; pass. part.;
- 6) $\bar{a}—\hat{i}$ (a—î), קָטִיל 1; also pass. part.; both also adj.
- 7) $\bar{a}—\hat{o}$ (a—â), קָטוּל 1; nominal form, שָׁלוֹם *peace*.
- 8) $\bar{e}—\hat{o}$, $\bar{e}—\hat{a}$ (i—â), קָטוּל, קָטִיל, הֶבְטִיר *ass*, פָּתַח *book*; and so קָטִיל, קָטוּל, פָּסִיל *fool*, גְּבוּל *boundary*. In all these forms the strong pure-long vowel has reduced the preceding vowel to an indistinct sound.

With pure-long vowel in First Syll.—

- 9) $\hat{o}—\bar{e}$ (â—i), קוּטֵל 3; act. part.
- 10) $\hat{o}—\bar{a}$ (â—a), קוּטֵל 1; noun, עוֹלָם *age*.

II. FORMS FROM QAL, CHIEFLY INFINITIVE.

With short vowel after the first rad., less commonly after the second.—

- 11) *a* (*qaʔl*) קָטַל, (קָטַל) 2, *fem.* קָטְלָה, (קָטְלָה).
- 12) *i* (*qiʔl*) קָטַל, (קָטַל) 2, " קָטְלָה, (קָטְלָה).
- 13) *o* (*qoʔl*) קָטַל, (קָטַל) 2, " קָטְלָה, (קָטְלָה).

III. FORMS ALLIED TO THE INTENSIVE.

- 14) $a--â$, $a--ô$ ($a--â$), קָטֹל, קָטֹל, adj. expressing *habit*,
occupation &c. חַטָּא sinner, טָבֵחַ cook.
- 15) $a--î$, $a--û$, קָטִיל, קָטִיל, adj. of quality, in which the
 idea of intensity is not always prominent.
 צַדִּיק just, חַנּוּן merciful.
- 16) $i--ô$ ($i--â$), קָטֹל, שָׁכָר drunken.
- 17) $i--ê$, קָטֵל 3; adj. expressing excess and defect,
 עִוֵּר blind.

IV. FORMS WITH EXTERNAL AUGMENTATION (EXTENSIVE).

With preformative letters, m , t , '—

- 18) $i--â$ ($a--a?$), מִקְטֵל 1, } Nouns expressing the *place* and
 19) $a--ê$ ($a--î$), מִקְטֵל 3, } *instrument* of the action, and
 also notions less precise, מִסְתָּר hiding-place, מִפְתֵּי
 key, מִשְׁפָּט judgment. The two forms given are
 perhaps most common, but words formed with m
 assume great variety of form, as $i--ô$ ($i--â$),
 $i--ê$; $a--ô$ ($a--â$).
- 20) $a--û$, תִּקְטֹל, abstracts, and chiefly in weak verbs and
 of various forms.
- 21) $a--â$, אִקְטֵל 1; adj. אִכְזָב lying.

With affirmative letters, m , n , $î$.

- 22) $\bar{a}n$, $\bar{a}m$, קָטֵל &c. 1; nominal forms. אִלְמָן widower, שִׁלְחָן
 table, אֹרֵל porch.
- 23) $\hat{o}n$ ($\hat{a}n$), $\hat{o}m$ ($\hat{a}m$), קָטֵל &c., אִלְמָן widowhood, פְּתִיר
 interpretation. The n falling away the termin.
 becomes \hat{o} .
- 24) \hat{i} . The termin. i forms Gentilic and Patronymic
 words. עִבְרִי a Hebrew, צִידוֹנִי Sidonian, and
 more rarely adj. from ordinary nouns, רֶגֶל foot
 (on foot), תַּחְתִּי lower.

The termination \hat{u} appears only in *fem.* $\hat{u}th$
 See following Table

TABLE OF INFLECTION OF NOUNS.

I. Words ending in a consonant:—

	<i>Mas.</i>		<i>Fem.</i>	
	<i>abs.</i>	<i>cons.</i>	<i>abs.</i>	<i>cons.</i>
<i>sing.</i>	סוֹס	סוֹסִי	סוֹסָה	סוֹסֶת
<i>plur.</i>	סוֹסִים	סוֹסֵי	סוֹסוֹת	סוֹסוֹת
<i>dual</i>	סוֹסִים	סוֹסֵי	סוֹסָתִים	סוֹסָתֵי

II. Words ending in a vowel sound:—

<i>sing.</i>	נָכְרִי	נָכְרִי	נָכְרִית — רֵיָה	נָכְרִית — רֵיָת
<i>plur.</i>	נָכְרִים — רֵיִים	נָכְרֵי	נָכְרִיּוֹת	נָכְרִיּוֹת
<i>sing.</i>			מַלְכוּת	<i>id.</i>
<i>plur.</i>			מַלְכוּתִים	<i>id.</i>

Rem. 1. Besides words ending in a vowel sound, certain others may form the *fem.* by addition of the simple *Tav*. See First Decl.

2. The *plur. mas.* has sometimes יָן — as in Aramean.

DECLENSION.

Many forms of Nouns contain unchangeable vowels, that is, vowels pure-long, or diphthongal, or unchangeable from position. These as they suffer no change in inflection do not seem to require classification. Or they might be called a First Declension, in which case the Declensions would amount in all to *four*. Indeclinable Nouns, i. e. Nouns that undergo no change in vowel, are such forms as those in Table p. 186, 187 numbered 8, 14, 15, 16, 20, 23, and a great number of other forms not given in that Table. If those Nouns with unchangeable vowels be assigned a place in the Classification and called a Declension, it is obvious that a form should be assumed as Paradigm which is essentially unalterable, and not such a word as סוֹס which is a *Şegholate* and unaltered only accidentally.

The forms that suffer change are those having *tone-long* vowels. These vowels, having been rarely expressed by the Consonantal letters, § 2, may very generally be distinguished from pure long and diphthongal vowels which were very often so expressed. In general only *qameç* and *çere* are tone-long in nouns, *holem* being for the most part unchangeably long. In Verbs *holem* is changeable like *qam.* and *çere.*

The forms with Changeable vowels seem capable of being generalized under *three* classes, which may be called Declensions:—

First Declension. Words with \bar{a} (—) in the *Tone*, or in the *Pretone*, or in *both*.

Second Declension. Segholates; i. e. words originally *monosyllabic*, with a short vowel, which stood generally after the *first* radical, though sometimes after the *second*.

Third Declension. The Act. participles Qal; and words ending like them in \bar{e} (—) and having the vowel of the *Pretone* unchangeable either by nature or position.

TABLE OF FIRST
Words having *ā* in the *Tbne*, or in

		1.	2.	3.	4.
	<i>sing.</i>	יָשָׁר קָטָן קָנָה	זָקֵן קָבֵד	גָּדוֹל	קָטוֹן
	<i>cons.</i>	יָשָׁר	זָקֵן ²	גָּדוֹל ³	קָטוֹן
	<i>pl.</i>	יָשָׁרִים קָטָנִים ⁵	זָקֵנִים	גָּדוֹלִים	&c.
	<i>cons.</i>	יָשָׁרִי	זָקֵנִי	גָּדוֹלִי	
	<i>du.</i>	יָשָׁרִים		&c.	
	<i>cons.</i>	יָשָׁרִי		מָחוּק ⁶	
	<i>fem.</i>	יָשָׁרָה קָטָנָה ⁵	זָקֵנָה	גָּדוֹלָה	
				&c.	
	<i>cons.</i>	יָשָׁרָה	זָקֵנָה	גָּדוֹלָה	
	<i>pl.</i>	יָשָׁרוֹת	זָקֵנוֹת	גָּדוֹלוֹת	
	<i>cons.</i>	יָשָׁרוֹת	זָקֵנוֹת	גָּדוֹלוֹת	
	<i>du.</i>	יָשָׁרָתִים			
	<i>cons.</i>	יָשָׁרָתִי			
1st Gutt.	<i>sing.</i>	חָכָם אֲדָמָה		עָמֵק	
	<i>cons.</i>	חָכָם	אֲדָמָה	עָמֵק	
	<i>pl.</i>	חָכְמִים	אֲדָמוֹת	עָמִיקִים ⁵	
	<i>cons.</i>	חָכְמִי	אֲדָמוֹת	עָמִיקִי	
2nd Gutt.	<i>sing.</i>	נָהָר	צִיָּקָה		גִּיאָה ⁵
	<i>cons.</i>	נָהָר	צִיָּקָה		&c.
	<i>pl.</i>	נָהָרִים			
	<i>cons.</i>	נָהָרִי			
3rd Gutt.	<i>sing.</i>	רָשָׁע	שֹׁמֵחַ	גִּבְהָה	קָרוֹא
	<i>cons.</i>	רָשָׁע	שֹׁמֵחַ	גִּבְהָה	
	<i>pl.</i>	רָשָׁעִים	שֹׁמְחִים	גִּבְהוֹתִים	
	<i>cons.</i>	רָשָׁעִי	שֹׁמְחִי	גִּבְהוֹתִי ⁴	
ע"ד	<i>sing.</i>	קָם	מָת	טוֹב	סוֹר
		unchangeable vowels.			
ע"ע	<i>sing.</i>	קָל	תָּם	מָה	
	<i>uff.</i>	קָלִים	תָּמִים		
ל"ה	<i>sing.</i>	יָפָה	יָפָה	שָׁלוֹה	גָּלוּי
	<i>cons.</i>	יָפָה	יָפָה	שָׁלוֹה	גָּלוּי
	<i>pl.</i>	יָפִים	יָפוֹת	שָׁלוֹהִים	גָּלוּיִם
	<i>cons.</i>	יָפִי	יָפוֹת	שָׁלוֹהִי ¹	גָּלוּיִי

DECLENSION.

the *Pretone*, or in *both*. § 18.

5.	6.	7.	8.	9.	10.	
פָּקִיד	לָבַב	עוֹלָם	מִשְׁמֹר	נִכְבֵּד	זָכְרוֹן	קָטַל ^(á)
פָּקִיד	לָבַב	עוֹלָם	מִשְׁמֹר		זָכְרוֹן	קָטַל
&c.	לָבָבִים	עוֹלָמִים	מִשְׁמֹרִים	נִכְבְּדִים ⁵	זָכְרָנִים	קָטַלִּים
	לָבָבִי	עוֹלָמִי	מִשְׁמֹרִי	נִכְבְּדִי	זָכְרָנִי	קָטַלִּי
		&c.				(קָטַלִּי)
	לָבָבוֹת	הֵיכָל	מִשְׁמֹרָה ⁷	נִקְטָלָה ⁷		קָטַלָה ⁷
		הֵיכָל	מִשְׁמֹרֶת	נִקְטָלָת		קָטַלָת
	לָבָבוֹת	הֵיכָלִים	מִשְׁמֹרֶת	נִקְטָלָת		
		הֵיכָלִי	מִשְׁמֹרוֹת	נִקְטָלָת		
		&c.	מִשְׁמֹרוֹת			
			מֵאֶכָל	מֵאֶכָלָת ⁷		
			מֵאֶכָל	מֵאֶכָלָת		
			מֵאֶכָלִים	מֵאֶכָלוֹת		
			מֵאֶכָלִי	מֵאֶכָלוֹת		
						חָרַשׁ
						חָרַשׁ
						חָרַשִׁים
						חָרַשִׁי
פָּרִיא	צֹלֵעַ ⁸		מִשְׁמִיעַ	מִשְׁמִיעַת ⁷		
	צֹלֵעַ			מִשְׁמִיעוֹת		
שִׁים			מִקוֹם	מִנְחָה ⁶		
			מִקוֹם			
			מִיֶּסֶב	מִעֵזֶז cons. mā		
			מִסְבּוֹ	מִעֵזֶז		
נָקַד			מִקְנָה	מִקְנָה		
נָקַד			מִקְנָה			
נָקַדִּים			מִקְנָדִים			
נָקַדִּי			מִקְנָדִי			

ADDITIONAL NOTES ON FIRST DECLENSION,

p. 188, 189.

The Declension consists of words having tone-long *a* (—), in the *Tone*, or in the *Pretone*, or in *both*.

A very few forms without \bar{a} are inflected in the same way, viz. some forms with \bar{e} (—) in the pretone and an unchangeable sound in the tone. The chief are the *part. Hiph.* of Verbs י"י and ע"ע , מָקִים (for *mā-qîm*); the numeral שְׁנֵי *second*; אַבִּים *crib* (sometimes). See Rules for Declens. § 18.

1. The *new* vowel arising when two indistinct sounds come together, is usually *i* (—) but sometimes the word resumes its original sound, § 6. 2 d.

2. In words of form 2., the final vowel of *cons.* is *a* (—), which alone of the short vowels can stand in the final shut accented syll. § 6. Rem. 2 *bc*. See § 18. Rem., and comp. אַבְלֵ- Ps. 35. 14; sometimes \bar{e} (—) is retained unaltered, Gen. 25. 26; Ps. 69. 3.

3. Several words, particularly in form 2., have in *cons.* the short vowel after the *first* radical, i. e. assume the *Segholate* form, Second Declens.; and some have both forms. Exx. גִּיר *wall*, כֹּתֵף *shoulder*, יֵרֵךְ *thigh*, כֶּבֶד *heavy* (both), עָרֵל *uncircumcised* (both), אָרָךְ *long* (abs. not occurring); so in form 6., צִלַּע *side*, שֵׁעַר *hair* (both); and even in form 1., עָשָׁן *smoke* (both), שָׂכָר *hire* (both)? Compare also Ezek. 18. 18; Deut. 31. 16.

4. Many words of form 2., retain the vowel \bar{e} (—) under inflection, as in the *cons. plur.*, as הַפֵּץ *desiring*, שִׁכְחָה *forgetting*, יָשָׁן *sleeping*, אֲבֵל *mourning*; particularly feminines, as בִּרְכָה *a pool*, אֲבֵדָה *loss*, גְּנֵבָה *theft*, עֵרְמָה *heap*, שִׂרְפָה *burning*, and probably a number of others which do not happen to occur in *cons.* state or with Suffixes. With regard to many of these words it may be impossible to say whether they are of the First or Second Declens.; for ex. בִּרְכָה *a pool* is not improbably a *segholate* of 2nd class, Arab. *birkat*.—Some words have both forms, as שִׂמְחָה *rejoicing*.

5. Instead of retaining the tone-long vowel under inflection, words not unfrequently adopt the sharp short vowel, § 6., 3, and double the following consouant, since a short vowel and Dagesh

is equivalent to a tone-long vowel. This form of inflection is most common with vowels of *first* and *third* classes; exx. a) words in *a*, קטן *little*, pl. קטנים, so גמל *camel*, עֶזְבָּן *idol*, אֶפֶן *wheel*, שׁוֹשָׁן *lily*, מֶרְחָק *distance*, מַחְשֶׁה *darkness*, מִשְׁעָב *height* &c.; b) words in *o*, עֵירָם *naked*, pl. עֵירָמִים, so אָרֶם *red*, אָרָה *long*, עֶצֶק *deep*, עֵגֶל *round*, יָעִנָּה *delicate* &c.; and even words with *u*, as חֶרֶל *nettle*. This method of inflection is very common c) in words that double the last consonant, as רֵעֵנָּה *green*, pl. רֵעֵנָּנִים, so שָׁמָנָה *quiet*, אֶרְמָדָה *reddish*, יֶרְקָרָה *greenish*, אֶהֱנָה *gift* &c.; and also in words extended not by reduplicating their own letter but by the addition or insertion of an alien letter, as עֶקְרָב *scorpion*, pl. עֶקְרָבִים, so מַחֲרָשׁ *magician*, קֶרֶס *axe*, חֲשָׁמָן *noble* &c. Naturally d) the sharp termination *el* inflects in this way, בְּרִזָּה *iron*, בְּרִזָּה *orchard*, בְּרִזָּה &c.; and words in *a* may thin this letter to *i*, as גִּלְגָּל *a wheel*, מוֹרֵג *a threshing wain*, pl. גִּלְגָּלִים &c. Some of the above words shew that even in the *Absolute* the short vowel has maintained itself against the law of tone-lengthening, § 6.

6. The termination *ô* often becomes *û* in inflection. Comp. *niph.* of ע"ו § 40 and *Nouns* § 41.

7. Specimens of the *segholate feminines* arising from the addition of simple *Tav* § 29.2 are given here rather than in *Second Decl.* for obvious reasons. With regard to such a word as מִצְאָלָה doubt may arise whether it be not a *fem.* of *3rd Decl.* מִצְאָלָה, though its *plur.* be as given. See *3rd Decl. Add. note 2.*

8. The few *Monosyllabic* words belonging to this *Declension* are probably from stems *Lam. He*, such as יָד *hand*, דָּם *blood*, דָּג *fish*, שָׁר *breast*, עַד *eternity*, עֵץ *tree*. See *Table of Irreg. Nouns.*

3rd Gutt.	<i>sing.</i>	נָרַע	פָּלֵא	שָׁבַע	רָמַח	חָבֵא
	<i>cons.</i>	"		יָשַׁע		
	<i>suff.</i>	נָרַע ⁴	פָּלֵאךְ	יָשַׁע ⁴		
	<i>pl.</i>	נָרַעִים		יָשַׁעִים ⁶	סוֹחַ	חָבֵא
ע"ו	<i>sing.</i>	נָרַע	שׁוֹר			
	<i>cons.</i>	"	"			
	<i>suff.</i>	נָרַעִים	שׁוֹרִים		סוֹחִים	שׁוֹחִים
	<i>pl.</i>	נָרַעִים	שׁוֹרֵי		סוֹחֵי	שׁוֹחֵי
ע"ו	<i>sing.</i>	נָרַע	אֵר			
	<i>cons.</i>	נָרַע		פָּל		
	<i>pl.</i>	נָרַעִים		פָּלִים		
	<i>cons.</i>	נָרַעִים		פָּלִים		
ע"ו	<i>sing.</i>	נָרַע	אֵר			
	<i>aff.</i>	נָרַעִים	אֵרִים	פָּלִים	חָפִי	חָפִי ^f
	<i>sing.</i>	נָרַע	אֵרִי	פָּלִי	חָפִי	חָפִי
	<i>aff.</i>	נָרַעִים	אֵרִים	פָּלִים	חָפִי	חָפִי
ל"ו	<i>sing.</i>	נָרַע	אֵרִי	פָּלִי	חָפִי	חָפִי
	<i>aff.</i>	נָרַעִים	אֵרִים	פָּלִים	חָפִי	חָפִי
	<i>pl.</i>	נָרַעִים	אֵרִים	פָּלִים	חָפִי	חָפִי
	<i>cons.</i>	נָרַעִים	אֵרִים	פָּלִים	חָפִי	חָפִי

ADDITIONAL NOTES ON SECOND DECLENSION,

p. 192, 193.

The Declension consists of Monosyllabic Words having a short vowel after the first radical. Through the weight of the accent the short vowels $\text{—} (\text{—})$ and $\text{—} (\text{—})$ become — and — and a furtive Seghol slides in before the last radical. The words thus become dissyllabic and penacute. Thus—

Rule 1. The dissyllabic form appears when third radical is final.

2. Inflectional additions permit the primary form *qatl*, *qitl*, *qotl* to appear;

3. Which it does everywhere except in *Plur.* The *Plur.* takes pretonic — like words of First Declens.

1. Some of this class of words have the short vowel after the *second* radical, but the method of inflection is the same as in the ordinary form. All Infinitives have the vowel after the second radical. In many words, however, which seem to have been originally of this form, the vowel has become fixed in its place after the *second* radical and is treated as unchangeable. See First Decl. Add. Note 4.

2. Again when the vowel is after the *second* letter it may retain its place, not by becoming unchangeably long, but by duplication of the final consonant, as in First Declens. See there Add. Note 5.

3. Many words having first vowel *Seghol* in the uninflected form have *i* (—) under inflection, and in the oblique forms are thus not to be distinguished from words of the *second* class. It is the practice of the best Grammarians, certainly, to consider such words to be of the *first* (or *A*) class, with their *a* (—) thinned to *i* (—), a refinement which thus must have taken place in a very large number of words. It seems not impossible, however, that the *Seghol* in many of these words, may be a real *second* class vowel, and consequently the words

Segholates of the second form. For *first*, some of these words have an alternative form with *çere*; and *second*, very many of them are derivatives from *Intransitive* verbs, which usually give Segholates of second (or third) class. Comp. § 29.

For *i* (ֿ) there occasionally appears *e* (ֿ); and for *o* (ֿ) also *u* (ֿ).

The word שָׁכַם may be of *first* class, *a* being thinned to *e*.

4. A few Segholates, chiefly of those having their third radical a guttural, prefer in the *cons.* forms with the short vowel after *second* radical, as in First Declens. (see the converse there Add. Note 3). For ex. נָטַע, סָחַר, חָדַר from נָטַע, סָחַר, חָדַר, and the numerals *seven* and *nine*, § 48. Some have both forms, e. g. along with the ordinary forms יָרַע and שָׁנַר.

5. A very few *plur. abs.* are formed without the pretonic *ā* (ֿ), e. g. the numerals *twenty*, *seventy*, *ninety*, and some other words of which the sing. does not occur, e. g. בִּשְׁתֵּי pistaccio nuts, comp. Josh. 13. 26, הָבֵנִים ebony, שְׁקָמִים sycamores.

6. The derivatives from verbs ל"ה (i. e. ל"י and ל"י) exhibit many anomalies, examples of which are seen in the exx. given, but only Reading or the Concordance can teach the full details.

ADDITIONAL NOTES ON THIRD DECLENSION.

The participles active and other words ending in \bar{e} (çere), with a vowel unchangeable, either from quality or position, in the pretone, may be considered a class by themselves, and called a *Third Declension*.

Rule 1. The final \bar{e} (—), when by inflection it falls into an open unaccented syllable, is lost, becoming sh'va; and of course in a shut or half open syllable it becomes short, e or i (— or —).

2. In the const. \bar{e} (—) remains or becomes a (—).

<i>sing.</i>	קָטַל	מִקְטַל	מִקַּל	מִסְפֵּד	מִרְבֵּץ
<i>cons.</i>	קָטַל	מִקְטַל	מִקַּל	מִסְפֵּד ¹	מִרְבֵּץ ²
<i>voc. suff.</i>	קָטְלִי	מִקְטְלִי	מִקַּלִּי	&c.	&c.
<i>cons. suff.</i>	קָטְלָה	מִקְטְלָה	מִקַּלָּם		מִסְפֵּד
<i>f.</i>	קָטְלָה } קָטַלָּה }	מִקְטְלָה ³ מִקַּלָּה ³	מִצְבָּה } מִצְבָּה }	מִסְפֵּד ³	[מִגְלָלָה ⁴]
<i>cons.</i>	קָטַלָּה		מִצְבָּה }	"	"
<i>suff.</i>	קָטַלְתִּי		מִצְבָּה }	מִסְפֵּדְתִּי	מִגְלָלְתִּי
<i>pl.</i>	קָטַלְתֶּם	מִקְטַלְתֶּם	מִצְבֹּת	מִסְפֵּדְתֶּם	מִגְלָלְתֶּם

1. In participial words \bar{e} (—) generally remains in cons., rarely becoming a (—), Deut. 32. 28, except before Gutturals, though it may remain even before them 2 Kings 7. 10. In other words — is the prevailing vowel, though — may be found, מִפְתָּח Is. 22. 22, מִקַּל Gen. 30. 37.

2. In the hurried construct and with strong fem. additions, the — of the pretone is frequently thinned to —, and the words are not to be distinguished from corresponding parts of the form *miqtāl*, of first declension. Occasionally the consciousness of derivation from *maqtēl* becomes entirely lost, and the inflection proceeds upon the type *miqtāl*, e. g. מִזְלָג *fork*, plur. מִזְלָגִים. Sometimes both forms appear, מִקְטַלְתֶּם and מִקְטַלְתֶּם from a sing. only found in cons. מִקְטַר, the abs. of which may have ended in \bar{a} or \bar{e} . The task of the Lexicographer here is nowise easy.

3. The law of inflection of this class of words extends itself to the fem., which however commonly adopts the *segholate* ending, § 29. But in the fem. the long — shews a considerable proclivity to remain, as in *first* declens. (see there Add. note 4); e. g. in participial forms which have become substantives, and in words having abstract meaning, as יִלְדָּה *she who bears*, בְּגֵדָה *traitoress*, מְבִישָׁה *enchantress*, שְׂיֻמָּה *the desolate*, הִזְעָה *abomination*, מִהֲפָכָה *overthrow*, תְּרֵדָה *deep sleep* &c. The *ē* remains even in masculines in pause. Also in the two words שְׁשָׁלֶשׁ, רִבְעֵ of the *third, of the fourth, generation*.

These remarks, without enumeration of all particulars, may suffice to indicate the lines in which exceptions shew themselves.

4. The vowel *o* (—) in nouns, except in third class of *segholates*, is usually unchangeable. Even when, from formation of *fem.* by adding the simple *Tav*, *ō* arises out of *ô* or *û*, it usually gives place to these vowels again in the *plur.*, § 29. 2. In a few nouns however with this fem. ending, and in some others, the vowel *ō* is treated like *ē* of this *third* declension, in the same way as it is in verbs; e. g. גְּלָגְלָה plur. גְּלָגְלוּהָ, מְחַלְקָה plur. מְחַלְקוּהָ, מְחַלְקוֹת plur. כְּהֻנָּה, כְּהֻנוֹת plur. אֶרְמוֹן plur. אֶרְמוֹנוֹת, שְׂבִילָה plur. שְׂבִילוֹת, שְׂבִילוֹת plur. שְׂבִילוֹת, שְׂבִילוֹת plur. שְׂבִילוֹת; probably the last is from a sing. *šippōreth*, and even 'armēnōth may imply a sing. 'armōneth.

TABLE OF SOME COMMON IRREG. NOUNS.

אָב *father, cons.* אָבִי, *my f.* אָבִי, *thy f.* אָבִיךָ, *his f.* אָבִיו
or אָבִיו, *her f.* אָבִיהָ, *your f.* אָבִיכֶם, *their f.* אָבִיהֶם &c.,
plur. אָבוֹת.

אָח *brother, cons. s.* אָחִי, *cons. pl.* אָחֵי; with *four heavy*
suff. to sing. like father. *My b.* אָחֵי &c., *pl.* אָחִים,
אָחֵי &c. but אָחֵיו.

אָחוֹת *sister, cons.* אָחוֹת, *suff.* אָחוֹתִי &c.; *pl. with suff.* אָחוֹתַי,
אָחוֹתֵיכֶם, but also אָחוֹתֵךְ.

אִישׁ *man, a form thinned from* אִישׁ; *pl.* אֲנָשִׁים, *cons.* אֲנָשִׁי;
also rarely אִישִׁים.

אִשָּׁה *woman, wife (i. e. אִשָּׁה or אִשָּׁתָּה), hence cons.* אִשָּׁתִּי,
my w. אִשָּׁתִּי; *pl.* נָשִׁים 1, *cons.* נָשִׁי. Ez. 23. 44 אִשָּׁתִּי.

אִמָּה 1 *maid, pl.* אִמָּהוֹת 1, *suff.* אִמָּהוֹתִי.

בַּיִת 2 *house, cons.* בַּיִת, *pl.* בָּתִּים, probably *bâtîm, cons.*
בָּתִּי.

בֶּן 3 *son, cons.* בֶּן, בָּן (also בְּנִי with *cons. termi-*
nation); *suff.* בְּנִי, בָּנֶךָ &c.; *pl.* בָּנִים 1, *cons.* בָּנֵי, *suff.*
בָּנֵי &c.

בַּת 2 *daughter, my d.* בָּתִּי (for בְּתִי &c.); *pl.* בָּנוֹת 1.

חָם *father-in-law, like* אָח.

יוֹם 2 *day (i. e. יוֹם), pl.* יָמִים (for "יָן"); *cons.* יָמִי.

כֵּל *vessel, suff.* כֵּלֶךָ; *pl.* כֵּלִים, *cons.* כֵּלִי, *suff.* כֵּלִי.

מַיִם *pl. water, cons.* מַיִי, מַיִמִּי, *suff.* מַיִמִּי &c.

עִיר 2 *city, pl.* עָרִים, *cons.* עָרֵי.

פֶּה *mouth, cons.* פִּי, *my m.* פִּי, פִּיךָ, פִּיו and פִּיהוּ,
פִּיהֶם &c. like אָב; *pl.* פִּים.

רֹאשׁ 2 *head, pl.* רָאשִׁים, *cons.* רָאשֵׁי.

שֵׁם *name, suff.* שְׁמִי &c. *Pl.* שְׁמוֹת, *cons.* שְׁמוֹת.

PUBLICATIONS OF

T. & T. CLARK,

38 GEORGE STREET, EDINBURGH.

- Abbott (T. K., B.D., D.Lit.)—EPHESIANS AND COLOSSIANS. (*International Critical Commentary.*) Post 8vo, 10s. 6d.
- Adam (The late James, M.A., LL.D.)—THE RELIGIOUS TEACHERS OF GREECE. With Biographical Sketch.
- Adams (Prof. John, B.Sc.)—PRIMER ON TEACHING, with special reference to Sunday School Work. 6d.
- Adams (Rev. John, B.D.)—SERMONS IN ACCENTS; or, Studies in the Hebrew Text. For Preachers and Students. Crown 8vo, 4s. 6d. net.
- SERMONS IN HEBREW SYNTAX. (*In Preparation.*)
- Adamson (Rev. R. M., M.A.)—THE CHRISTIAN DOCTRINE OF LORD'S SUPPER. Imperial 16mo (8×6), 4s. 6d. net.
- Ahlfeld (Dr.), etc.—THE VOICE FROM THE CROSS. Cr. 8vo, price 5s.
- Aitken (Rev. James, M.A.)—THE BOOK OF JOB. With Introduction and Notes. Crown 8vo, 1s. 6d.
- Alcock (Deborah)—THE SEVEN CHURCHES OF ASIA. 1s.
- Alexander (Prof. W. Lindsay)—BIBLICAL THEOLOGY. Two vols. 8vo, 21s.
- Allen (Prof. A. V. G., D.D.)—CHRISTIAN INSTITUTIONS. (*International Theological Library.*) Post 8vo, 12s.
- Allen (Willoughby C., M.A.)—ST. MATTHEW. (*International Critical Commentary.*) 12s.
- Ancient Faith in Modern Light, The. 8vo, 10s. 6d.
- Andrews (S. J.)—THE LIFE OF OUR LORD. Large post 8vo, 9s.
- Ante-Nicene Christian Library—A COLLECTION OF ALL THE WORKS OF THE FATHERS OF THE CHRISTIAN CHURCH PRIOR TO THE COUNCIL OF NICÆA. Twenty-four vols. 8vo, Subscription price, £6, 6s. Selection of Four Volumes at Subscription price of 21s. *Additional Volume, containing MSS. discovered since the completion of the Series*, 12s. 6d. net.
- Augustine's Works—Edited by MARCUS DODS, D.D. Fifteen vols. 8vo, Subscription price, £3, 19s. net. Selection of Four Volumes at Subscription price of 21s.
- Bain (Rev. John A., M.A.)—THE NEW REFORMATION. Post 8vo, 4s. 6d. net.
- Balfour (R. G., D.D.)—CENTRAL TRUTHS AND SIDE ISSUES. 3s. 6d.
- Ball (W. E., LL.D.)—ST. PAUL AND THE ROMAN LAW. Post 8vo, 4s. 6d.
- Ballard (Frank, M.A., D.D.)—THE MIRACLES OF UNBELIEF. Sixth Edition. Post 8vo, 2s. 6d. net.
- Bannerman (D. D., D.D.)—THE DOCTRINE OF THE CHURCH. 8vo, 12s.
- Bartlet (Prof. J. Vernon, M.A.)—THE APOSTOLIC AGE: ITS LIFE, DOCTRINE, WORSHIP, AND POLITY. (*Eras of Church History.*) Crown 8vo, 6s.
- Bayne (P., LL.D.)—THE FREE CHURCH OF SCOTLAND. Post 8vo, 3s. 6d.
- Beck (Dr.)—OUTLINES OF BIBLICAL PSYCHOLOGY. Crown 8vo, 4s.
- PASTORAL THEOLOGY OF THE NEW TESTAMENT. Crown 8vo, 6s.
- Bennett (Prof. W. H., D.Litt., D.D.)—THE RELIGION OF THE POST-EXILIC PROPHETS. First vol. of "The Literature and Religion of Israel." Post 8vo, 6s. net.
- Beveridge (Rev. John, B.D.)—THE COVENANTERS. (*New Bible Class Primer.*) Paper covers, 6d.; cloth covers, 8d.
- Beveridge (Rev. W., M.A.)—A SHORT HISTORY OF THE WESTMINSTER ASSEMBLY. Crown 8vo, 2s. 6d. net.
- Beyschlag (W., D.D.)—NEW TESTAMENT THEOLOGY. Two vols. demy 8vo, Second Edition, 18s. net.

* * Detailed Catalogue free on application.

- Davidson, Dr. Samuel. Autobiography and Diary. Edited by his DAUGHTER. 8vo, 7s. 6d.
- Davidson (Prof. W. L., M.A., LL.D.)—THE STOIC CREED. Post 8vo, 4s. 6d. net.
- Davies (Principal D. C.)—THE ATONEMENT AND INTERCESSION OF CHRIST. Crown 8vo, 4s.
- Deane (Wm., M.A.)—PSEUDEPIGRAPHA: The Books which influenced our Lord and the Apostles. Post 8vo, 7s. 6d.
- Deissmann (Dr. Adolf)—BIBLE STUDIES. Second Edition, 8vo, 9s.
- NEW LIGHT ON THE NEW TESTAMENT. Crown 8vo, 3s. net.
- Delitzsch (Prof.)—SYSTEM OF BIBLICAL PSYCHOLOGY, 8vo, 6s. net; NEW COMMENTARY ON GENESIS, 2 vols. 8vo, 12s. net; PSALMS, 3 vols., 18s. net; PROVERBS, 2 vols., 12s. net; SONG OF SOLOMON AND ECCLESIASTES, 6s. net; ISAIAH, Fourth Edition, rewritten, 2 vols., 12s. net; HEBREWS, 2 vols., 12s. net.
- * * Any Four Volumes may be had at original Subscription price of 21s. net.
- Deussen (Prof. P.)—THE PHILOSOPHY OF THE UPANISHADS. The Religion and Philosophy of India. 8vo, 10s. 6d.
- Dictionary of the Bible, A. (*See page 2.*)
- Dictionary of Christ and the Gospels. Edited by JAMES HASTINGS, D.D. In Two Volumes. Cloth, 21s. net; in half-morocco, 26s. net.
- Dods (Prof. Marcus)—THE BIBLE: ITS ORIGIN AND NATURE. Crown 8vo, 4s. 6d. net.
- Dods (Marcus, M.A.)—FORERUNNERS OF DANTE. Crown 8vo, 4s. net.
- Döllinger (Dr.)—HIPPOLYTUS AND CALLISTUS. 8vo, 6s. net.
- DECLARATIONS AND LETTERS ON THE VATICAN DECREES, 1869-1887. Authorised Translation. Crown 8vo, 3s. 6d.
- Dorner (Professor)—HISTORY OF THE DEVELOPMENT OF THE DOCTRINE OF THE PERSON OF CHRIST. Five vols. Subscription price, 26s. 3d. net.
- SYSTEM OF CHRISTIAN DOCTRINE. Subscription price, 21s. net.
- SYSTEM OF CHRISTIAN ETHICS. 8vo, 14s.
- Driver (Prof. S. R., D.D.)—AN INTRODUCTION TO THE LITERATURE OF THE OLD TESTAMENT. (*International Theological Library.*) 7th Edition, post 8vo, 12s.
- DEUTERONOMY: A Critical and Exegetical Commentary. (*International Critical Commentary.*) Third Edition, post 8vo, 12s.
- Drummond (R. J., D.D.)—THE RELATION OF THE APOSTOLIC TEACHING TO THE TEACHING OF CHRIST. Second Edition, 8vo, 10s. 6d.
- Du Bose (Prof. W. P., D.D.)—THE ECUMENICAL COUNCILS. (*Eras of Church History.*) 6s.
- Duff (Prof. David, D.D.)—THE EARLY CHURCH. 8vo, 12s.
- Duty (The) of the Christian Churches to their Members. The Religious Doubts of Common Men. Being a Correspondence between Two Laymen. Post 8vo.
- Dyke (Paul Van)—THE AGE OF THE RENAISSANCE. With an Introduction by HENRY VAN DYKE. (*Eras of Church History.*) 6s.
- Eadie (Professor)—COMMENTARIES ON ST. PAUL'S EPISTLES TO THE EPHESIANS, PHILIPPIANS, COLOSSIANS. New and Revised Editions, Edited by REV. WM. YOUNG, M.A. Three vols. 8vo, 10s. 6d. each; or set, 18s. net.
- Ebrard (Dr. J. H. A.)—APOLOGETICS. Three vols. 8vo, 18s. net.
- Encyclopædia of Religion and Ethics. Edited by JAMES HASTINGS, D.D. (*In the Press.*)
- Eras of the Christian Church—Now complete in Ten Volumes—
 DU BOSE (Prof. W. P., D.D.)—The Ecumenical Councils. 6s.
 WATERMAN (L., D.D.)—The Post-Apostolic Age. 6s.
 DYKE (PAUL VAN)—The Age of the Renaissance. 6s.

Eras of the Christian Church—continued

LOCKE (CLINTON, D.D.)—The Age of the Great Western Schism. 6s.

LUDLOW (J. M., D.D.)—The Age of the Crusades. 6s.

VINCENT (Prof. M. R., D.D.)—The Age of Hildebrand. 6s.

CLARK (Prof. W. R., LL.D., D.C.L.)—The Anglican Reformation. 6s.

WELLS (Prof. C. L.)—The Age of Charlemagne. 6s.

BARTLET (Prof. J. VERNON, M.A.)—The Apostolic Age. 6s.

WALKER (Prof. W., Ph.D., D.D.)—The Protestant Reformation. 6s.

Ernesti—BIBLICAL INTERPRETATION OF NEW TESTAMENT. Two vols., 8s.**Ewald (Heinrich)**—HEBREW SYNTAX. 8vo, 8s. 6d.**Expository Times.** Edited by JAMES HASTINGS, D.D. Monthly, 6d.

Annual subscription, post free, 6s.

Fairweather (Rev. W., M.A.)—ORIGEN AND GREEK PATRISTIC THEOLOGY. 3s.**Falconer (J. W., B.D.)**—FROM APOSTLE TO PRIEST. A Study of Early Church Organisation. Crown 8vo, 4s. 6d.**Ferries (Rev. George, D.D.)**—THE GROWTH OF CHRISTIAN FAITH. 8vo, 7s. 6d. net.**Fisher (Prof. G. P., D.D., LL.D.)**—HISTORY OF CHRISTIAN DOCTRINE. (*International Theological Library.*) Second Edition, post 8vo, 12s.**Fleming (Prof. J. Dick, M.A.)**—ISRAEL'S GOLDEN AGE. (*Bible Class Handbook.*) Price 1s. 6d.**Forbes (J. T., M.A.)**—SOCRATES. (*In the Series of the World's Epoch-Makers.*) Crown 8vo, 3s.**Foreign Theological Library**—Four Volumes for One Guinea. *Detailed List on application.***Forrest (D. W., D.D.)**—THE CHRIST OF HISTORY AND OF EXPERIENCE. Fifth Edition, post 8vo, 6s.

——— THE AUTHORITY OF CHRIST. Third Edition. Post 8vo, 6s.

Frank (Prof. F. H.)—SYSTEM OF CHRISTIAN CERTAINTY. 8vo, 6s. net.**Funcke (Otto)**—THE WORLD OF FAITH AND THE EVERYDAY WORLD, as displayed in the Footsteps of Abraham. Post 8vo, 7s. 6d.**Garvie (Prin. A. E., D.D.)**—THE RITSCHLIAN THEOLOGY. 2nd Ed., 8vo, 9s.**Geere (H. Valentine)**—BY NILE AND EUPHRATES. A Record of Discovery and Adventure. Demy 8vo, price 8s. 6d. net.**Gieseler (Dr. J. C. L.)**—ECCLESIASTICAL HISTORY. Four vols. 8vo, 21s.**Gladden (Washington, D.D., LL.D.)** THE CHRISTIAN PASTOR AND THE WORKING CHURCH. (*International Theol. Library.*) Post 8vo, 10s. 6d.**Gloag (Paton J., D.D.)**—THE MESSIANIC PROPHECIES. Cr. 8vo, 7s. 6d.

——— INTRODUCTION TO THE CATHOLIC EPISTLES. 8vo, 10s. 6d.

——— INTRODUCTION TO THE SYNOPTIC GOSPELS. 8vo, 7s. 6d.

——— EXEGETICAL STUDIES. Crown 8vo, 5s.

Godet (Prof. F.)—AN INTRODUCTION TO THE NEW TESTAMENT—

I. THE EPISTLES OF ST. PAUL. 8vo, 12s. 6d. net.

II. THE GOSPEL COLLECTION, AND ST. MATTHEW'S GOSPEL. 8vo, 6s. net.

——— COMMENTARY ON ST. LUKE'S GOSPEL. 2 vols. 8vo, 12s. net.

——— COMMENTARY ON ST. JOHN'S GOSPEL. 3 vols. 8vo, 18s. net.

——— COMMENTARY ON EPISTLE TO THE ROMANS. 2 vols. 8vo, 12s. net.

——— COMMENTARY ON 1ST EPISTLE TO CORINTHIANS. 2 vols. 8vo, 12s. net.

* * Any Four Volumes at the original Subscription price of 21s. net.

——— DEFENCE OF THE CHRISTIAN FAITH. Crown 8vo, 4s.

Goebel (Siegfried)—THE PARABLES OF JESUS. 8vo, 6s. net.**Gordon (Prof. Alex. R.)**—THE EARLY TRADITIONS OF GENESIS. Post 8vo, 6s. net.

- Gould (Prof. E. P., D.D.)—ST. MARK. (*International Critical Commentary.*) Post 8vo, 10s. 6d.
- Gray (Prof. G. Buchanan, D.D.)—NUMBERS. (*International Critical Commentary.*) Post 8vo, 12s.
- Gregory (Prof. C. R.)—THE CANON AND TEXT OF THE NEW TESTAMENT. (*International Theological Library.*) Post 8vo, 12s.
- Grimm's GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT. Translated, Revised, and Enlarged by JOSEPH H. THAYER, D.D. Demy 4to, 36s.
- Guyot (Arnold, LL.D.)—CREATION; or, The Biblical Cosmogony in the Light of Modern Science. With Illustrations. Crown 8vo, 5s. 6d.
- Gwatkin (Prof. H. M., D.D.)—THE KNOWLEDGE OF GOD AND ITS HISTORICAL DEVELOPMENT. 2 vols. post 8vo, 12s. net.
- THE EYE FOR SPIRITUAL THINGS. Post 8vo, 4s. 6d. net.
- Hagenbach (Dr. K. R.)—HISTORY OF DOCTRINES. 3 vols. 8vo, 18s. net.
- HISTORY OF THE REFORMATION. 2 vols. 8vo, 12s. net.
- Halcombe (Rev. J. J., M.A.)—WHAT THINK WE OF THE GOSPELS? 3s. 6d.
- Hall (Newman, D.D.)—DIVINE BROTHERHOOD. 3rd Ed., cr. 8vo, 4s.
- Hamilton (T., D.D.)—BEYOND THE STARS; or, Heaven, its Inhabitants, Occupations, and Life. Third Edition, crown 8vo, 3s. 6d.
- Harless (Dr. C. A.)—SYSTEM OF CHRISTIAN ETHICS. 8vo, 6s. net.
- Harper (Pres. W. R., Ph.D.)—AMOS AND HOSEA. (*International Critical Commentary.*) Post 8vo, 12s.
- Harris (S., D.D.)—GOD THE CREATOR AND LORD OF ALL. Two vols. post 8vo, 16s.
- Hastie (The late Prof.)—THEOLOGY OF THE REFORMED CHURCH IN ITS FUNDAMENTAL PRINCIPLES (*Croall Lectures*). Crown 8vo, 4s. 6d. net.
- OUTLINES OF PASTORAL THEOLOGY. For Young Ministers and Students. 1s. 6d. net.
- Haupt (Erich)—THE FIRST EPISTLE OF ST. JOHN. 8vo, 6s. net.
- Hävernick (H. A. Ch.)—INTRODUCTION TO OLD TESTAMENT. 6s. net.
- Heard (Rev. J. B., M.A.)—THE TRIPARTITE NATURE OF MAN. Cr. 8vo, 6s.
- OLD AND NEW THEOLOGY. A Constructive Critique. Cr. 8vo, 6s.
- ALEXANDRIAN AND CARTHAGINIAN THEOLOGY CONTRASTED. The Hulsean Lectures, 1892-93. Crown 8vo, 6s.
- Hefele (Bishop)—A HISTORY OF THE COUNCILS OF THE CHURCH. Vol. I., to A.D. 325. Vol. II., A.D. 326 to 429. Vol. III., A.D. 431 to the close of the Council of Chalcedon, 451. Vol. IV., A.D. 451 to 680. Vol. V., A.D. 626 to 787. 8vo, 12s. each.
- Henderson (Rev. H. F., M.A.)—THE RELIGIOUS CONTROVERSIES OF SCOTLAND. Post 8vo, 4s. 6d. net.
- Hengstenberg (Professor)—COMMENTARY ON PSALMS, 3 vols. 8vo, 18s. net; ECCLESIASTES, ETC., 8vo, 6s. net; EZEKIEL, 8vo, 6s. net; THE GENUINENESS OF DANIEL, ETC., 8vo, 6s. net; HISTORY OF THE KINGDOM OF GOD, 2 vols. 8vo, 12s. net; CHRISTOLOGY OF THE OLD TESTAMENT, 4 vols., 21s. net; ST. JOHN'S GOSPEL, 2 vols. 8vo, 21s.
- * * Any Four Volumes at the original Subscription price of 21s. net.
- Herkless (Prof. J., D.D.)—FRANCIS AND DOMINIC. Crown 8vo, 3s.
- Herzog—ENCYCLOPÆDIA OF LIVING DIVINES, ETC., OF ALL DENOMINATIONS IN EUROPE AND AMERICA. (*Supplement to Herzog's Encyclopædia.*) Imp. 8vo, 8s.
- Hill (Rev. J. Hamlyn, D.D.)—ST. EPHRAEM THE SYRIAN. 8vo, 7s. 6d.
- Hodgson (Geraldine, B.A.)—PRIMITIVE CHRISTIAN EDUCATION. Imperial 16mo (8 × 6), 4s. 6d. net.
- Hodgson (Principal J. M., M.A., D.Sc., D.D.)—THEOLOGIA PECTORIS: Outlines of Religious Faith and Doctrine. Crown 8vo, 3s. 6d.

- Holborn (Alfred, M.A.)**—THE PENTATEUCH IN THE LIGHT OF TO-DAY.
A Simple Introduction to the Pentateuch on the Lines of the Higher Criticism. Second Edition, crown 8vo, 2s. net.
- Hudson (Prof. W. H.)**—ROUSSEAU, AND NATURALISM IN LIFE AND THOUGHT. Crown 8vo, 3s.
- Inge (W. R., D.D.)**—FAITH AND KNOWLEDGE. Post 8vo, 4s. 6d. net.
- Innes (A. D., M.A.)**—CRANMER AND THE ENGLISH REFORMATION.
Crown 8vo, 3s.
- Innes (A. Taylor)**—THE TRIAL OF JESUS CHRIST. In its Legal Aspect. Second Edition, post 8vo, 2s. 6d.
- International Critical Commentary.**
GRAY (Prof. G. BUCHANAN, D.D.)—Numbers. 12s.
DRIVER (Prof. S. R., D.D.)—Deuteronomy. 12s.
MOORE (Prof. G. F., D.D.)—Judges. 12s.
SMITH (Prof. H. P., D.D.)—Samuel. 12s.
BRIGGS (Prof. C. A., D.D.)—Psalms. 2 vols. 21s.
TOY (Prof. C. H., D.D.)—Proverbs. 12s.
HARPER (Pres. W. R.)—Amos and Hosea. 12s.
ALLEN (W. C., M.A.)—St. Matthew. 12s.
GOULD (Prof. E. P., D.D.)—St. Mark. 10s. 6d.
PLUMMER (ALFRED, D.D.)—St. Luke. 12s.
SANDAY (Prof. W., D.D.) and HEADLAM (Prin. A. C., D.D.)—Romans. 12s.
ABBOTT (Prof. T. K., B.D., D.Lit.)—Ephesians and Colossians. 10s. 6d.
VINCENT (Prof. M. R., D.D.)—Philippians and Philemon. 8s. 6d.
BIGG (Prof. C., D.D.)—St. Peter and St. Jude. 10s. 6d.
For List of future Volumes see p. 15.
- International Theological Library.**
DAVIDSON (Prof. A. B.)—Theology of the Old Testament. 12s.
DRIVER (Prof. S. R., D.D.)—An Introduction to the Literature of the Old Testament. 12s.
SMITH (Prof. H. P.)—Old Testament History. 12s.
SMYTH (NEWMAN, D.D.)—Christian Ethics. 10s. 6d.
BRUCE (Prof. A. B., D.D.)—Apologetics. 10s. 6d.
FISHER (Prof. G. P., D.D., LL.D.)—History of Christian Doctrine. 12s.
ALLEN (Prof. A. V. G., D.D.)—Christian Institutions. 12s.
MCGIFFERT (Prof. A. C., Ph.D.)—The Apostolic Age. 12s.
GLADDEN (WASHINGTON, D.D.)—The Christian Pastor. 10s. 6d.
GREGORY (Prof. C. R.)—The Canon and Text of the New Testament. 12s.
STEVENS (Prof. G. B., D.D.)—The Theology of the New Testament. 12s.
——— The Christian Doctrine of Salvation. 12s.
RAINY (Prin. R.)—The Ancient Catholic Church. 12s.
LINDSAY (Prin.)—The Reformation. 2 vols. 21s.
For List of future Volumes see p. 14.
- Iverach (Princ. James, D.D.)**—DESCARTES, SPINOZA, AND THE NEW PHILOSOPHY. Crown 8vo, 3s.
- Janet (Paul)**—FINAL CAUSES. Second Edition, demy 8vo, 12s.
——— THE THEORY OF MORALS. Demy 8vo, 10s. 6d.
- Johns (C. H. W., M.A.)**—THE OLDEST CODE OF LAWS IN THE WORLD.
The Code of Laws promulgated by Hammurabi, King of Babylon, B.C. 2285–2242. Crown 8vo, 1s. 6d. net.
- BABYLONIAN AND ASSYRIAN LAWS, CONTRACTS, AND LETTERS.
Demy 8vo, 12s. net.
- Johnstone (P. De Lacy, M.A.)**—MUHAMMAD AND HIS POWER. 3s.
- Johnstone (Prof. R., D.D.)**—COMMENTARY ON 1ST PETER. 8vo, 10s. 6d.
- Jordan (Rev. Louis H., B.D.)**—COMPARATIVE RELIGION: Its Genesis and Growth. Introduction by Principal FAIRBAIRN, D.D. 8vo, 12s. net.
- Kaftan (Prof. J., D.D.)**—THE TRUTH OF THE CHRISTIAN RELIGION.
Authorised Translation. 2 vols. 8vo, 16s. net.

- Kant**—PHILOSOPHY OF LAW. Trans. by W. HASTIE, D.D. Cr. 8vo, 5s.
 ——— PRINCIPLES OF POLITICS, ETC. Crown 8vo, 2s. 6d.
- Kennedy (James, D.D.)**—THE NOTE-LINE IN THE HEBREW SCRIPTURES. 4s. 6d. net.
- Keil (Prof.)**—PENTATEUCH, 3 vols. 8vo, 18s. net; JOSHUA, JUDGES, AND RUTH, 8vo, 6s. net; SAMUEL, 8vo, 6s. net; KINGS, 8vo, 6s. net; CHRONICLES, 8vo, 6s. net; EZRA, NEHEMIAH, ESTHER, 8vo, 6s. net; JEREMIAH, 2 vols. 8vo, 12s. net; EZEKIEL, 2 vols. 8vo, 12s. net; DANIEL, 8vo, 6s. net; MINOR PROPHETS, 2 vols. 8vo, 12s. net; INTRODUCTION TO THE CANONICAL SCRIPTURES OF THE OLD TESTAMENT, 2 vols. 8vo, 12s. net; HANDBOOK OF BIBLICAL ARCHÆOLOGY, 2 vols. 8vo, 12s. net.
 * * Any Four Volumes at the original Subscription price of 21s. net.
- Keymer (Rev. N., M.A.)**—NOTES ON GENESIS. Crown 8vo, 1s. 6d.
- Kidd (James, D.D.)**—MORALITY AND RELIGION. 8vo, 10s. 6d.
- Kilpatrick (Prof. T. B., D.D.)**—CHRISTIAN CHARACTER. 2s. 6d.
- König (Dr. Ed.)**—THE EXILES' BOOK OF CONSOLATION (Deutero-Isaiah). Crown 8vo, 3s. 6d.
- König (Dr. F. E.)**—THE RELIGIOUS HISTORY OF ISRAEL. Cr. 8vo, 3s. 6d.
- Krause (F. C. F.)**—THE IDEAL OF HUMANITY. Crown 8vo, 3s.
- Krummacker (Dr. F. W.)**—DAVID, THE KING OF ISRAEL. Second Edition. Crown 8vo, 6s.
- Kurtz (Prof.)**—HANDBOOK OF CHURCH HISTORY (from 1517). 8vo, 7s. 6d.
 ——— HISTORY OF THE OLD COVENANT. Three vols. 8vo, 18s. net.
- Ladd (Prof. G. T.)**—THE DOCTRINE OF SACRED SCRIPTURE. Two vols. 8vo, 1600 pp., 24s.
- Laidlaw (Prof. J., D.D.)**—THE BIBLE DOCTRINE OF MAN. Post 8vo, 7s. 6d.
- Lambert (Rev. J. C., D.D.)**—THE SACRAMENTS IN THE NEW TESTAMENT. Demy 8vo, price 10s. 6d.
- Lane (Laura M.)**—LIFE OF ALEXANDER VINET. Crown 8vo, 7s. 6d.
- Lange (J. P., D.D.)**—THE LIFE OF OUR LORD JESUS CHRIST. Edited by MARCUS DOPS, D.D. 2nd Edition, in 4 vols. 8vo, price 28s. net.
 ——— COMMENTARIES ON THE OLD AND NEW TESTAMENTS. Edited by PHILIP SCHAFF, D.D. OLD TESTAMENT, 14 vols.; NEW TESTAMENT, 10 vols.; APOCRYPHA, 1 vol. Subscription price, net, 15s. each.
 ——— ST. MATTHEW AND ST. MARK, 3 vols. 8vo, 18s. net; ST. LUKE, 2 vols. 8vo, 12s. net; ST. JOHN, 2 vols. 8vo, 12s. net.
 * * Any Four Volumes at the original Subscription price of 21s. net.
- Le Camus (E., Bishop of La Rochelle)**—THE CHILDREN OF NAZARETH. Fcap. 4to. 4s.
- Lechler (Prof. G. V., D.D.)**—THE APOSTOLIC AND POST-APOSTOLIC TIMES. Their Diversity and Unity in Life and Doctrine. 2 vols. cr. 8vo, 16s.
- Lehmann (Pastor)**—SCENES FROM THE LIFE OF JESUS. Cr. 8vo, 3s. 6d.
- Lendrum (Rev. Robert A.)**—AN OUTLINE OF CHRISTIAN TRUTH. An Aid to Sunday School Teachers. 6d. net.
- Lewis (Tayler, LL.D.)**—THE SIX DAYS OF CREATION. Cr. 8vo, 7s. 6d.
- Lidgett (Rev. J. Scott)**—THE FATHERHOOD OF GOD IN CHRISTIAN TRUTH AND LIFE. 8vo, 8s. net.
- Lilley (J. P., D.D.)**—THE LORD'S SUPPER: Its Origin, Nature, and Use. Crown 8vo, 5s.
- Lillie (Arthur)**—BUDDHA AND BUDDHISM. Crown 8vo, 3s.
- Lindsay (Prin. T. M., D.D.)**—HISTORY OF THE REFORMATION. In 2 vols. 21s. (*International Theological Library*.)
 ——— LUTHER AND THE GERMAN REFORMATION. Crown 8vo, 3s.
- Lisco (F. G.)**—PARABLES OF JESUS EXPLAINED. Fcap. 8vo, 5s.

- Locke (Clinton, D.D.)**—THE AGE OF THE GREAT WESTERN SCHISM. (*Eras of Church History.*) 6s.
- Lotze (Hermann)**—MICROCOSMUS: An Essay concerning Man and his relation to the World. Cheaper Edition, 2 vols. 8vo (1450 pp.), 24s.
- Ludlow (J. M., D.D.)**—THE AGE OF THE CRUSADES. (*Eras of Church History.*) 6s.
- Luthardt, Kahnis, and Brückner**—THE CHURCH. Crown 8vo, 5s.
- Luthardt (Prof.)**—COMMENTARY ON ST. JOHN'S GOSPEL. 3 vols. 8vo, 18s. net.
- HISTORY OF CHRISTIAN ETHICS. 8vo, 6s. net.
- APOLOGETIC LECTURES ON THE FUNDAMENTAL (7 *Ed.*), SAVING (5 *Ed.*), MORAL TRUTHS OF CHRISTIANITY (4 *Ed.*). 3 vols. cr. 8vo, 6s. each.
- Macdonald**—INTRODUCTION TO PENTATEUCH. Two vols. 8vo, 12s. net.
- CREATION AND THE FALL. 8vo, 6s. net.
- Macgregor (Rev. G. H. C., M.A.)**—SO GREAT SALVATION. Cr. 32mo, 1s.
- Macgregor (W. M., D.D.)**—JESUS CHRIST THE SON OF GOD. Sermons and Interpretations. Post 8vo, 4s. 6d. net.
- Macpherson (Rev. John, M.A.)**—COMMENTARY ON THE EPISTLE TO THE EPHESIANS. 8vo, 10s. 6d.
- McCosh (James)**, Life of. 8vo, 9s.
- McGiffert (Prof. A. C., Ph.D.)**—HISTORY OF CHRISTIANITY IN THE APOSTOLIC AGE. (*International Theological Library.*) Post 8vo, 12s.
- THE APOSTLES' CREED. Post 8vo, 4s. net.
- M Hardy (G., D.D.)**—SAVONAROLA. Crown 8vo, 3s.
- M Intosh (Rev. Hugh, M.A.)**—IS CHRIST INFALLIBLE AND THE BIBLE TRUE? Third Edition, post 8vo, 6s. net.
- Mackintosh (Prof. R., D.D.)**—HEGEL AND HEGELIANISM. Crown 8vo, 3s.
- Martensen (Bishop)**—CHRISTIAN DOGMATICS. 8vo, 6s. net.
- CHRISTIAN ETHICS. (GENERAL — INDIVIDUAL — SOCIAL.) Three vols. 8vo, 6s. net each.
- Matheson (Geo., D.D.)**—GROWTH OF THE SPIRIT OF CHRISTIANITY, from the First Century to the Dawn of the Lutheran Era. Two vols. 8vo, 21s.
- Meyer (Dr.)**—CRITICAL AND EXEGETICAL COMMENTARIES ON THE NEW TESTAMENT. Twenty vols. 8vo. *Subscription price, £5, 5s. net; selection of Four Volumes at Subscription price of 21s.; Non-Subscription price, 10s. 6d. each volume.*
- ST. MATTHEW, 2 vols.; MARK AND LUKE, 2 vols.; ST. JOHN, 2 vols.; ACTS, 2 vols.; ROMANS, 2 vols.; CORINTHIANS, 2 vols.; GALATIANS, one vol.; EPHESIANS AND PHILEMON, one vol.; PHILIPPIANS AND COLOSSIANS, one vol.; THESSALONIANS (*Dr. Lünemann*), one vol.; THE PASTORAL EPISTLES (*Dr. Huther*), one vol.; HEBREWS (*Dr. Lünemann*), one vol.; ST. JAMES AND ST. JOHN'S EPISTLES (*Huther*), one vol.; PETER AND JUDE (*Dr. Huther*), one vol.
- Michie (Charles, M.A.)**—BIBLE WORDS AND PHRASES. 18mo, 1s.
- Milligan (George, D.D.)**—THE THEOLOGY OF THE EPISTLE TO THE HEBREWS. Post 8vo, 6s.
- Milligan (Prof. W., D.D.)**—THE RESURRECTION OF THE DEAD. Second Edition, crown 8vo, 4s. 6d.
- Milligan (Prof. W., D.D.) and Moulton (W. F., D.D.)**—COMMENTARY ON THE GOSPEL OF ST. JOHN. Imp. 8vo, 9s.
- Moffatt (James, D.D.)**—THE LITERATURE OF THE NEW TESTAMENT. (*International Theological Library.*) In Preparation.
- Moore (Prof. G. F., D.D.)**—JUDGES. (*International Critical Commentary.*) Second Edition, post 8vo, 12s.

- Moulton (James H., D.Litt.)**—A GRAMMAR OF NEW TESTAMENT GREEK. Part I. The Prolegomena. Second Edition, 8s. net. Part II. (*In the Press.*)
- Moulton (W. F., D.D.) and Geden (A. S., M.A.)**—A CONCORDANCE TO THE GREEK TESTAMENT. Crown 4to, 26s. net, and 31s. 6d. net.
- Muirhead (Dr. Lewis A.)**—THE TIMES OF CHRIST. New Edition. With Map. 2s.
- Müller (Dr. Julius)**—THE CHRISTIAN DOCTRINE OF SIN. 2 vols., 12s. net.
- Murphy (Professor)**—COMMENTARY ON THE PSALMS. 8vo, 6s. net.
- Naville (Ernest)**—THE PROBLEM OF EVIL. Crown 8vo, 4s. 6d.
- THE CHRIST. Translated by Rev. T. J. DESPRÉS. Cr. 8vo, 4s. 6d.
- MODERN PHYSICS. Crown 8vo, 5s.
- Neander (Dr.)**—CHURCH HISTORY. Eight vols. 8vo, £2, 2s. net.
- Nicoll (W. Robertson, M.A., LL.D.)**—THE INCARNATE SAVIOUR. New Edition, price 3s. 6d.
- Novalis**—HYMNS AND THOUGHTS ON RELIGION. Crown 8vo, 4s.
- Oehler (Prof.)**—THEOLOGY OF THE OLD TESTAMENT. 2 vols., 12s. net.
- Oosterzee (Dr. Van)**—THE YEAR OF SALVATION. Two vols., 6s. each.
- MOSES: A Biblical Study. Crown 8vo, 6s.
- Orelli (Dr. C. von)**—OLD TESTAMENT PROPHECY; COMMENTARY ON ISAIAH; JEREMIAH; THE TWELVE MINOR PROPHETS. 4 vols. Subscription price, 21s. net; separate vols., 6s. net, each.
- Orr (Prof. James, D.D.)**—DAVID HUME. Crown 8vo, 3s.
- Owen (Dr. John)**—WORKS. *Best and only Complete Edition.* Edited by Rev. Dr. GOOLD. Twenty-four vols. 8vo, Subscription price, £4, 4s. The 'Hebrews' may be had separately, in seven vols., £1, 5s. net.
- Palestine, Map of.** Edited by J. G. BARTHOLOMEW, F.R.G.S., and Prof. G. A. SMITH, M.D., D.D. With complete Index. Scale—4 Miles to an Inch. In cloth, 10s. 6d.; mounted on rollers, varnished, 15s.
- Patrick (Rev. Principal W., D.D.)**—JAMES THE BROTHER OF OUR LORD. Post 8vo, 6s. net.
- Philippi (F. A.)**—COMMENTARY ON THE ROMANS. Two vols. 8vo, 12s. net.
- Piper**—LIVES OF LEADERS OF CHURCH UNIVERSAL. Two vols. 8vo, 21s.
- Popular Commentary on the New Testament.** Edited by PHILIP SCHAFF, D.D. With Illustrations and Maps. Vol. I.—THE SYNOPTICAL GOSPELS. Vol. II.—ST. JOHN'S GOSPEL, AND THE ACTS OF THE APOSTLES. Vol. III.—ROMANS TO PHILEMON. In three vols. imperial 8vo, 12s. 6d. each.
- Plummer (Alfred, D.D.)**—ST. LUKE. (*International Critical Commentary.*) Fourth Edition, post 8vo, 12s.
- ENGLISH CHURCH HISTORY, 1509–1575. Crown 8vo, 3s. net.
- ENGLISH CHURCH HISTORY, 1575–1649. Crown 8vo, 3s. net.
- ENGLISH CHURCH HISTORY, 1649–1702. Crown 8vo, 3s. net.
- Profeit (Rev. W., M.A.)**—THE CREATION OF MATTER; or, Material Elements, Evolution, and Creation. Crown 8vo, 2s. net.
- Pünjer (Bernhard)**—HISTORY OF THE CHRISTIAN PHILOSOPHY OF RELIGION FROM THE REFORMATION TO KANT. 8vo, 16s.
- Purves (Rev. Dr. D.)**—THE LIFE EVERLASTING. Crown 8vo, 4s. net.
- Rabiger (Prof.)**—ENCYCLOPÆDIA OF THEOLOGY. Two vols. 8vo, 12s. net.
- Rainy (Principal)**—DELIVERY AND DEVELOPMENT OF CHRISTIAN DOCTRINE. 8vo, 10s. 6d.
- THE ANCIENT CATHOLIC CHURCH. (*International Theological Library.*) Post 8vo, 12s.

- Rashdall (Rev. H., D.C.L.)**—CHRISTUS IN ECCLESIA. Post 8vo, 4s. 6d. net.
- Reid (Rev. John, M.A.)**—JESUS AND NICODEMUS. A Study in Spiritual Life. Post 8vo, 4s. 6d. net.
- Religious Doubts (The) of Common Men.** Crown 8vo, 2s. 6d. net.
- Reusch (Prof.)**—NATURE AND THE BIBLE: Lectures on the Mosaic History of Creation in relation to Natural Science. Two vols. 8vo, 21s.
- Reuss (Professor)**—HISTORY OF THE SACRED SCRIPTURES OF THE NEW TESTAMENT. 640 pp. 8vo, 15s.
- Riehm (Dr. E.)**—MESSIANIC PROPHECY. New Edition. Post 8vo, 7s. 6d.
- Ritchie (Prof. D. G., M.A.)**—PLATO. Crown 8vo, 3s.
- Ritschl (Albrecht, D.D.)**—THE CHRISTIAN DOCTRINE OF JUSTIFICATION AND RECONCILIATION. Second Edition, 8vo, 14s.
- Ritter (Carl)**—COMPARATIVE GEOGRAPHY OF PALESTINE. 4 vols. 8vo, 21s.
- Rooke (T. G., B.A.)**—INSPIRATION, and other Lectures. 8vo, 7s. 6d.
- Ross (C.)**—OUR FATHER'S KINGDOM. Crown 8vo, 2s. 6d.
- Ross (D.M., D.D.)**—THE TEACHING OF JESUS. (*Bible-Class Handbooks.*) 2s.
- Rothe (Prof.)**—SERMONS FOR THE CHRISTIAN YEAR. Cr. 8vo, 4s. 6d.
- Saisset**—MANUAL OF MODERN PANTHEISM. Two vols. 8vo, 10s. 6d.
- Salmond (Princ. S. D. F., D.D.)**—THE CHRISTIAN DOCTRINE OF IMMORTALITY. Fifth Edition, post 8vo, 9s.
- Sanday (Prof. W., D.D.) and Headlam (Principal A. C., D.D.)**—ROMANS. (*International Critical Commentary.*) Third Edition, post 8vo, 12s.
- Sanday (Prof. W.)**—OUTLINES OF THE LIFE OF CHRIST. Post 8vo, 5s. net.
- Sartorius (Dr. E.)**—DOCTRINE OF DIVINE LOVE. 8vo, 6s. net.
- Sayce (Prof. A. H., LL.D.)**—THE RELIGIONS OF ANCIENT EGYPT AND BABYLONIA. Post 8vo, 8s. net.
- Schaff (Professor)**—HISTORY OF THE CHRISTIAN CHURCH. (New Edition, thoroughly Revised and Enlarged.) Six 'Divisions,' in 2 vols. each, extra 8vo.
1. APOSTOLIC CHRISTIANITY, A.D. 1-100, 2 vols. 21s.
 2. ANTE-NICENE, A.D. 100-325, 2 vols., 21s.
 3. NICENE AND POST-NICENE, A.D. 325-600, 2 vols., 21s.
 4. MEDIEVAL, A.D. 590-1073, 2 vols., 21s. (*Completion of this Period, 1073-1517, in preparation*).
 5. THE SWISS REFORMATION, 2 vols., extra demy 8vo, 21s.
 6. THE GERMAN REFORMATION, 2 vols., extra demy 8vo, 21s.
- Schleiermacher's CHRISTMAS EVE.** Crown 8vo, 2s.
- Schubert (Prof. H. Von., D.D.)**—THE GOSPEL OF ST. PETER. Synoptical Tables. With Translation and Critical Apparatus. 8vo, 1s. 6d. net.
- Schultz (Hermann)**—OLD TESTAMENT THEOLOGY. Two vols. 18s. net.
- Schürer (Prof.)**—HISTORY OF THE JEWISH PEOPLE. Five vols. Subscription price, 26s. 3d. net.
- * * Index. In separate Volume. 2s. 6d. net.
- Schwartzkopff (Dr. P.)**—THE PROPHECIES OF JESUS CHRIST. Crown 8vo, 5s.
- Scott (Rev. Ernest F., M.A.)**—THE FOURTH GOSPEL: Its Purpose and Theology. Demy 8vo, 6s. net.
- Scott (Jas., M.A., D.D.)**—PRINCIPLES OF NEW TESTAMENT QUOTATION ESTABLISHED AND APPLIED TO BIBLICAL CRITICISM. Cr. 8vo, 2nd Edit., 4s.
- Seaver (Rev. R. W., B.D.)**—TO CHRIST THROUGH CRITICISM. Post 8vo, 3s. 6d. net.
- Sell (K., D.D.)**—THE CHURCH IN THE MIRROR OF HISTORY. Cr. 8vo, 3s. 6d.
- Shaw (R. D., D.D.)**—THE PAULINE EPISTLES: Introductory and Expository Studies. 8vo, 8s. net.

- Shedd—SERMONS TO THE SPIRITUAL MAN. 8vo, 7s. 6d.
- DOGMATIC THEOLOGY. Three vols. ex. 8vo, 37s. 6d.
- Sime (James, M.A.)—WILLIAM HERSCHEL AND HIS WORK. Crown 8vo, 3s.
- Simon (Prof.)—RECONCILIATION BY INCARNATION. Post 8vo, 7s. 6d.
- Smeaton (Oliphant, M.A.)—THE MEDICI AND THE ITALIAN RENAISSANCE. 3s.
- Smith (Prof. H. P., D.D.)—I. AND II. SAMUEL. (*International Critical Commentary.*) Post 8vo, 12s.
- OLD TESTAMENT HISTORY. (*International Theological Library.*) 12s.
- Smith (Professor Thos., D.D.)—MEDIÆVAL MISSIONS. Cr. 8vo, 4s. 6d.
- EUCLID: HIS LIFE AND SYSTEM. Crown 8vo, 3s.
- Smyth (John, M.A., D.Ph.)—TRUTH AND REALITY. Crown 8vo, 4s.
- Smyth (Newman, D.D.)—CHRISTIAN ETHICS. (*International Theological Library.*) Third Edition, post 8vo, 10s. 6d.
- Snell (F. J., M.A.)—WESLEY AND METHODISM. Crown 8vo, 3s.
- Somerville (Rev. D., D.D.)—ST. PAUL'S CONCEPTION OF CHRIST. 9s.
- Stählin (Leonh.)—KANT, LOTZE, AND RITSCHL. 8vo, 9s.
- Stalker (Prof. Jas., D.D.)—LIFE OF CHRIST. Large Type Edition, crown 8vo, 3s. 6d.
- LIFE OF ST. PAUL. Large Type Edition, crown 8vo, 3s. 6d.
- Stanton (V. H., D.D.)—THE JEWISH AND THE CHRISTIAN MESSIAH. A Study in the Earliest History of Christianity. 8vo, 10s. 6d.
- Stead (F. H.)—THE KINGDOM OF GOD. 1s. 6d.
- Steinmeyer (Dr. F. L.)—THE MIRACLES OF OUR LORD. 8vo, 7s. 6d.
- THE PASSION AND RESURRECTION OF OUR LORD. 8vo, 6s. net.
- Stevens (Prof. G. B., D.D.)—THE THEOLOGY OF THE NEW TESTAMENT. (*International Theological Library.*) Post 8vo, 12s.
- THE CHRISTIAN DOCTRINE OF SALVATION. (*International Theological Library.*) Post 8vo, 12s.
- Stevenson (Mrs.)—THE SYMBOLIC PARABLES. Crown 8vo, 3s. 6d.
- Stier (Dr. Rudolph)—ON THE WORDS OF THE LORD JESUS. Eight vols. 8vo, Subscription price £2, 2s. net. Separate volumes, price 6s. net.
- THE WORDS OF THE RISEN SAVIOUR, AND COMMENTARY ON THE EPISTLE OF ST. JAMES. 8vo, 6s. net.
- THE WORDS OF THE APOSTLES EXPOUNDED. 8vo, 6s. net.
- Stirling (Dr. J. Hutchison)—PHILOSOPHY AND THEOLOGY. Post 8vo, 9s.
- DARWINIANISM: Workmen and Work. Post 8vo, 10s. 6d.
- WHAT IS THOUGHT? 8vo, 10s. 6d.
- Strachan (Rev. J., M.A.)—HEBREW IDEALS; from the Story of the Patriarchs. Part I. 2s. Part II. 2s. Two Parts bound in One Volume, 3s. net.
- Tholuck (Prof.)—THE EPISTLE TO THE ROMANS. Two vols. fcap. 8vo, 8s.
- Thomson (Rev. E. A.)—MEMORIALS OF A MINISTRY. Crown 8vo, 5s.
- Tophel (Pastor G.)—THE WORK OF THE HOLY SPIRIT. Crown 8vo, 2s. 6d.
- Toy (Prof. C. H., D.D.)—PROVERBS. (*International Critical Commentary.*) Post 8vo, 12s.
- Troup (Rev. G. Elmslie, M.A.)—WORDS TO YOUNG CHRISTIANS: Being Addresses to Young Communicants. On antique laid paper, chaste binding, fcap. 8vo, 4s. 6d.

- Uhlhorn (G.)**—CHRISTIAN CHARITY IN THE ANCIENT CHURCH. Crown 8vo, 6s.
- Ullmann (Dr. Carl)**—THE SINLESSNESS OF JESUS. Crown 8vo, 5s.
- Urwick (W., M.A.)**—THE SERVANT OF JEHOVAH: A Commentary upon Isaiah lii. 13–liii. 12; with Dissertations upon Isaiah xl.–lxvi. 8vo, 3s.
- Vinet (Life and Writings of).** By L. M. LANE. Crown 8vo, 7s. 6d.
- Vincent (Prof. M. R., D.D.)**—THE AGE OF HILDEBRAND. (*Eras of Church History.*) 6s.
- PHILIPPIANS AND PHILEMON. (*International Critical Commentary.*) Second Edition, post 8vo, 8s. 6d.
- Walker (Dawson, M.A., D.D.)**—THE GIFT OF TONGUES, and other Essays. Post 8vo, 4s. 6d. net.
- Walker (James, of Carnwath)**—ESSAYS, PAPERS, AND SERMONS. Post 8vo, 6s.
- Walker (J., D.D.)**—THEOLOGY AND THEOLOGIANS OF SCOTLAND. New Edition, crown 8vo, 3s. 6d.
- Walker (Prof. W., D.D.)**—THE PROTESTANT REFORMATION. (*Eras of Church History.*) 6s.
- Walker (Rev. W. L.)**—THE SPIRIT AND THE INCARNATION. 2nd Edition. 8vo, 9s.
- THE CROSS AND THE KINGDOM. 8vo, 9s.
- CHRISTIAN THEISM AND A SPIRITUAL MONISM. Demy 8vo, 9s.
- WHAT ABOUT THE NEW THEOLOGY? Crown 8vo, 2s. 6d. net.
- Warfield (B. B., D.D.)**—THE RIGHT OF SYSTEMATIC THEOLOGY. Crown 8vo, 2s.
- Waterman (L., D.D.)**—THE POST-APOSTOLIC AGE. (*Eras of Church History.*) 6s.
- Watt (W. A., M.A., D.Ph.)**—THE THEORY OF CONTRACT IN ITS SOCIAL LIGHT. 8vo, 3s.
- A STUDY OF SOCIAL MORALITY. Post 8vo, 6s.
- Weiss (Prof.)**—BIBLICAL THEOLOGY OF NEW TESTAMENT. 2 Vols. 12s. net.
- LIFE OF CHRIST. Three vols. 8vo, 18s. net.
- Welch (Rev. A. C., B.D.)**—ANSELM AND HIS WORK. 3s.
- Wells (Prof. C. L.)**—THE AGE OF CHARLEMAGNE. (*Eras of the Christian Church.*) 6s.
- Wendt (H. H., D.D.)**—THE TEACHING OF JESUS. Two vols. 8vo, 21s.
- THE GOSPEL ACCORDING TO ST. JOHN. 8vo, 7s. 6d.
- Wenley (R. M.)**—CONTEMPORARY THEOLOGY AND THEISM. Crown 8vo, 4s. 6d.
- Williams (E. F., D.D.)**—CHRISTIAN LIFE IN GERMANY. Crown 8vo, 5s.
- Winer (Dr. G. B.)**—A TREATISE ON THE GRAMMAR OF NEW TESTAMENT GREEK, regarded as the Basis of New Testament Exegesis. Third Edition, edited by W. F. MOULTON, D.D. Ninth English Edition, 8vo, 15s.
- Woods (F. H., B.D.)**—THE HOPE OF ISRAEL. Crown 8vo, 3s. 6d.
- Workman (Prof. G. C.)**—THE TEXT OF JEREMIAH; or, A Critical Investigation of the Greek and Hebrew, etc. Post 8vo, 9s.
- Wright (C. H., D.D.)**—BIBLICAL ESSAYS. Crown 8vo, 5s.
- Zahn (Prof. Theodor)**—BREAD AND SALT FROM THE WORD OF GOD. Sermons. Post 8vo, 4s. 6d. net.

THE INTERNATIONAL THEOLOGICAL LIBRARY.

This Library is designed to cover the whole field of Christian Theology. Each volume is to be complete in itself, while, at the same time, it will form part of a carefully planned whole. It is intended to form a Series of Text-Books for Students of Theology. The Authors will be scholars of recognised reputation in the several branches of study assigned to them. They will be associated with each other and with the Editors in the effort to provide a series of volumes which may adequately represent the present condition of investigation.

FIFTEEN VOLUMES OF THE SERIES ARE NOW READY, VIZ. :—

- | | |
|--|--|
| An Introduction to the Literature of the Old Testament. | S. R. DRIVER, D.D., D.Litt., Regius Professor of Hebrew, and Canon of Christ Church, Oxford. |
| Christian Ethics. | NEWMAN SMYTH, D.D., Pastor of the First Congregational Church, New Haven, Conn. [Seventh Edition. 12s.] |
| Apologetics. | The late A. B. BRUCE, D.D., Professor of New Testament Exegesis, Free Church College, Glasgow. [Third Edition. 10s. 6d.] |
| History of Christian Doctrine. | G. P. FISHER, D.D., LL.D., Professor of Ecclesiastical History, Yale University. [Second Edition. 12s.] |
| A History of Christianity in the Apostolic Age. | ARTHUR CUSHMAN MCGIFFERT, Ph.D., D.D., Professor of Church History, Union Theological Seminary, New York. [12s.] |
| Christian Institutions. | A. V. G. ALLEN, D.D., Professor of Ecclesiastical History, Episcopal Theological School, Cambridge, Mass. [12s.] |
| The Christian Pastor. | WASHINGTON GLADDEN, D.D., LL.D., Pastor of Congregational Church, Columbus, Ohio. [10s. 6d.] |
| The Theology of the New Testament. | GEORGE B. STEVENS, D.D., LL.D., Professor of Systematic Theology in Yale University, U.S.A. [12s.] |
| The Ancient Catholic Church. | ROBERT RAINY, D.D., Principal of the New College, Edinburgh. [12s.] |
| Old Testament History. | H. P. SMITH, D.D., Professor of Biblical History, Amherst College, U.S.A. [12s.] |
| The Theology of the Old Testament. | The late A. B. DAVIDSON, D.D., LL.D. Edited by the late Principal SALMOND, D.D. [12s.] |
| Doctrine of Salvation. | GEORGE B. STEVENS, D.D., LL.D., Professor of Systematic Theology, Yale University. [12s.] |
| The Reformation. | T. M. LINDSAY, D.D., Principal of the United Free College, Glasgow. Two vols. [21s.] |
| Canon and Text of the New Testament. | CASPAR RENÉ GREGORY, D.D., LL.D., Professor in the University of Leipzig. |

VOLUMES IN PREPARATION :—

- | | |
|---|--|
| The Literature of the New Testament. | JAMES MOFFATT, D.D., United Free East Church, Broughty-Ferry. |
| Contemporary History of the Old Testament. | FRANCIS BROWN, D.D., D.Lit., Professor of Hebrew, Union Theological Seminary, New York. |
| The Early Latin Church. | CHARLES BIGG, D.D., Regius Professor of Church History, and Canon of Christ Church, Oxford. |
| Contemporary History of the New Testament. | FRANK C. PORTER, Ph.D., Yale University, New Haven, Conn. |
| Philosophy of Religion. | ROBERT FLINT, D.D., LL.D., Emeritus Professor of Divinity, University of Edinburgh. |
| Later Latin Church. | E. W. WATSON, M.A., Professor of Church History, King's College, London. |
| The Christian Preacher. | W. T. DAVISON, D.D., Professor of Systematic Theology, Richmond, Surrey. |
| The Greek and Oriental Churches. | W. F. ADENEY, D.D., Principal of Lancashire College, Manchester. |
| Biblical Archæology. | G. BUCHANAN GRAY, D.D., Professor of Hebrew, Mansfield College, Oxford. |
| The History of Religions. | GEORGE F. MOORE, D.D., LL.D., Professor in Harvard University. |
| Doctrine of God. | WILLIAM N. CLARKE, D.D., Professor of Systematic Theology, Hamilton Theological Seminary, N.Y. |
| Doctrine of Christ. | H. R. MACKINTOSH, D.Phil., Professor of Systematic Theology, The New College, Edinburgh. |
| Doctrine of Man. | WILLIAM P. PATERSON, D.D., Professor of Divinity, University of Edinburgh. |
| Canon and Text of the Old Testament. | F. C. BURKITT, M.A., D.D., Norrisian Professor of Divinity, University of Cambridge. |
| The Life of Christ. | WILLIAM SANDAY, D.D., LL.D., Lady Margaret Professor of Divinity, and Canon of Christ Church, Oxford. |
| Symbolics. | C. A. BRIGGS, D.D., D.Lit., Professor of Theological Encyclopædia and Symbolics, Union Seminary, New York. |
| Rabbinical Literature. | S. SCHECHTER, M.A., President of the Jewish Theological Seminary, N.Y. |

THE INTERNATIONAL CRITICAL COMMENTARY.

FIFTEEN VOLUMES NOW READY, viz. :—

Numbers (Dr. Gray), **Deuteronomy** (Dr. Driver), **Judges** (Dr. Moore), **I. and II. Samuel** (Dr. H. P. Smith), **Psalms**, Two Vols. (Dr. Briggs), **Proverbs** (Dr. Toy), **Amos and Hosea** (Dr. Harper), **S. Matthew** (Willoughby C. Allen), **S. Mark** (Dr. Gould), **S. Luke** (Dr. Plummer), **Romans** (Dr. Sanday), **Ephesians and Colossians** (Dr. Abbott), **Philipplians and Philemon** (Dr. Vincent), **S. Peter and S. Jude** (Dr. Bigg).

The following other Volumes are in course of preparation :—

THE OLD TESTAMENT.

- Genesis.** JOHN SKINNER, D.D., Professor of Hebrew and Old Testament Exegesis, Westminster College, Cambridge.
- Exodus.** A. R. S. KENNEDY, D.D., Professor of Hebrew, University of Edinburgh.
- Leviticus.** J. F. STENNING, M.A., Fellow of Wadham College, Oxford; and the late H. A. White, M.A., Fellow of New College, Oxford.
- Joshua.** GEORGE ADAM SMITH, D.D., LL.D., Professor of Hebrew, United Free Church College, Glasgow.
- Kings.** FRANCIS BROWN, D.D., Litt.D., LL.D., Professor of Hebrew and Cognate Languages, Union Theological Seminary, New York.
- Chronicles.** EDWARD L. CURTIS, D.D., Professor of Hebrew, Yale University, New Haven, Conn.
- Ezra and Nehemiah.** L. W. BATTEN, D.D., late Professor of Hebrew, P. E. Divinity School, Philadelphia.
- Esther.** L. B. PATON, Ph.D., Professor of Hebrew, Hartford Theological Seminary.
- Ecclesiastes.** G. A. BARTON, Ph.D., Professor of Biblical Literature, Bryn Mawr College, Pa., U.S.A.
- Ruth, Song of Songs and Lamentations.** C. A. BRIGGS, D.D., Professor of Theological Encyclopædia and Symbolics, Union Theological Seminary, New York.
- Isaiah.** S. R. DRIVER, D.D., and G. BUCHANAN GRAY, D.D., Oxford.
- Jeremiah.** A. F. KIRKPATRICK, D.D., Lady Margaret Professor of Divinity, and Master of Selwyn College, Cambridge.
- Ezekiel.** G. A. COOKE, M.A., late Fellow of Magdalen College, and C. F. BURNEY, Litt.D., Fellow and Lecturer in Hebrew, St. John's College, Oxford.
- Daniel.** JOHN P. PETERS, D.D., late Professor of Hebrew, P. E. Divinity School, Philadelphia, now Rector of St. Michael's Church, New York.
- Micah—Malachi.** JOHN P. SMITH, Ph.D., University of Chicago; C. P. FAGNANI, D.D., Union Theological Seminary, New York; W. HAYES WARD, LL.D., Editor of 'The Independent,' New York; J. A. BEVER, Ph.D., Union Theological Seminary, New York; H. G. MITCHELL, D.D., Boston University.

THE NEW TESTAMENT.

- Synopsis of the Four Gospels.** W. SANDAY, D.D., LL.D., Lady Margaret Professor of Divinity, and Canon of Christ Church, Oxford; and W. C. ALLEN, M.A., Exeter College, Oxford.
- John.** JOHN HENRY BERNARD, D.D., Dean of St. Patrick and Lecturer in Divinity, University of Dublin.
- Acts.** C. H. TURNER, M.A., Fellow of Magdalen College, Oxford; and H. N. BATE, M.A., late Fellow and Dean of Divinity in Magdalen College, Oxford, now Vicar of St. Stephen's, Hampstead, and Examining Chaplain to the Bishop of London.
- Corinthians.** The Right Rev. ARCH. ROBERTSON, D.D., Lord Bishop of Exeter; and DAWSON WALKER, M.A., D.D., Theological Tutor in the University of Durham.
- Galatians.** ERNEST D. BURTON, A.B., Professor of New Testament Literature, University of Chicago.
- Thessalonians.** JAMES E. FRAME, M.A., Professor of Biblical Theology, Union Theological Seminary, New York.
- The Pastoral Epistles.** WALTER LOCK, D.D., Dean Ireland's Professor of Exegesis, Oxford.
- Hebrews.** A. NAIRNE, M.A., Professor of Hebrew, King's College, London.
- James.** JAMES H. ROPES, D.D., Bussey Professor of New Testament Criticism in Harvard University.
- The Johannine Epistles.** A. E. BROOKE, B.D., Fellow of, and Divinity Lecturer in King's College, Cambridge.
- Revelation.** ROBERT H. CHARLES, D.D., Professor of Biblical Greek in the University of Dublin.

Other engagements will be announced shortly.

EDINBURGH: T. & T. CLARK, 38 GEORGE STREET.
LONDON: SIMPKIN, MARSHALL, HAMILTON, KENT, & CO. LIMITED.

In Preparation.

ENCYCLOPÆDIA OF RELIGION AND ETHICS.

Edited by **JAMES HASTINGS, D.D.**

With the Assistance of **JOHN A. SELBIE**, and of other Scholars
in each Department.

A BIBLE DICTIONARY.

In **ONE VOLUME.**

Cloth, **20s.** net.

Edited by **JAMES HASTINGS, D.D.**

Dr. Hastings has often been urged to edit a Dictionary of the Bible which would be as reliable and as up to date as his great Dictionary, but within reach of those who cannot afford to purchase the five volumes. This Dictionary is not based on any other, but is a wholly new and original work.

A DICTIONARY OF CHRIST AND THE GOSPELS.

Edited by **JAMES HASTINGS, D.D.**

In Two Volumes. Price per Vol.: in Cloth Binding, **21s.** net ;
in Half Morocco, gilt top, **26s.** net.

'An invaluable book for the libraries of students of the Bible, of teachers, and of makers of sermons.'—*Scotsman*.

Now Complete, IN FIVE VOLUMES.

DICTIONARY OF THE BIBLE.

Dealing with

Its Language, Literature, and Contents,

Including the Biblical Theology.

WITH MAPS AND ILLUSTRATIONS.

*Prospectuses and full particulars of all the above works may be had
on application to the Publishers.*

T. & T. CLARK, 38 GEORGE STREET, EDINBURGH.

UNIVERSITY OF CALIFORNIA LIBRARY

Los Angeles

This book is DUE on the last date stamped below.

REC'D

JUN

REC'D LD-URL

OCT 7 1982

REC'D LD-URL

MAY 24 1983

RECEIVED

MAR 03 1986

WRLC. DEPT. ULL

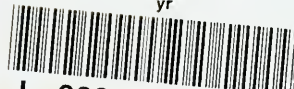
ORION JUN 11 '89
LD/URL

REC'D LD-URL

JUN 06 1989

QL OCT 02 2001

QL OCT 02 2001



UC SOUTHERN REGIONAL LIBRARY FACILITY



AA 001 297 235 2

